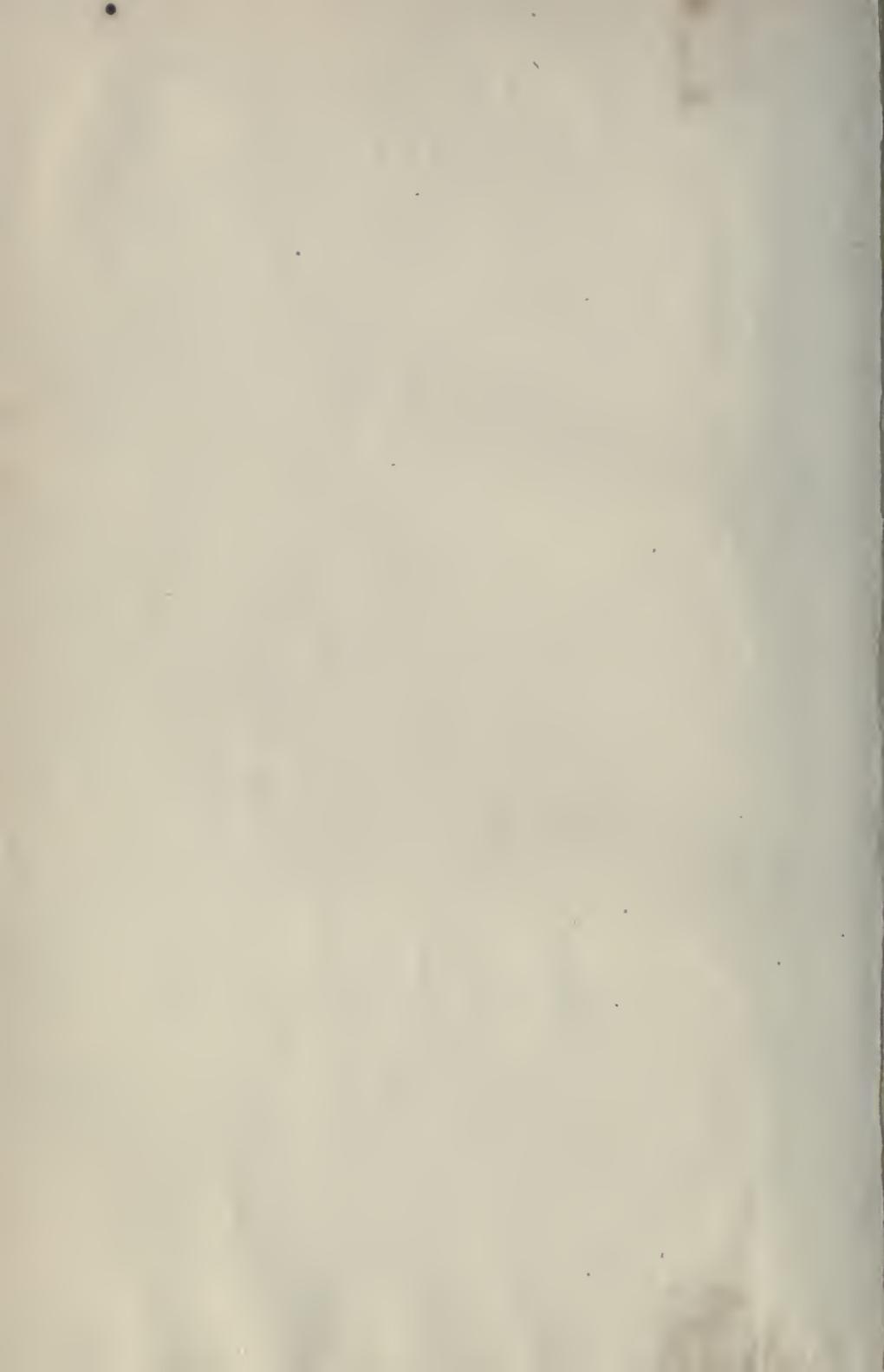


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Legends of the Holy Rood.



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Legends of the Holy Rood;

Symbols of the Passion and Cross-Poems.

In Old English of the Eleventh, Fourteenth,
and Fifteenth Centuries.

EDITED FROM MSS. IN THE BRITISH MUSÉUM AND
BODLEIAN LIBRARIES;

WITH INTRODUCTION, TRANSLATIONS, AND GLOSSARIAL INDEX.

BY

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holzne crosse

PREFACE.

WHILE consulting Hickes's *Thesaurus*, my attention was suddenly attracted by a reference to an Old English homily on the *Finding of the Cross*. Ascertaining that it had never been printed, and hoping that Old English students, who had read the beautiful legend of "Elene, or the Invention of the Cross," in Kemble's edition of the *Vercelli Poems*, might like to have a prose version of the story, I determined to edit it for the Early English Text Society. This homily is the first piece in our collection of Legends of the Holy Rood. It is printed from a MS. in the Bodleian Library, Auct. F. iv. 32.

While engaged upon this, I recollect that I had seen or heard of other Old English legends, and as soon as I could procure transcripts, I put them into print. Thus the work gradually grew larger and larger¹ while passing through the press, and a tolerably complete collection of legends, in an English form, concerning the Invention and Exposition of the Cross (celebrated by two festivals of the Christian Church) will be found in the present volume.

A few Cross-poems have been added, one of which deserves special mention, namely, the "Dispute between Mary and the Cross" (p. 131).

¹ This fact will account for the strange arrangement of some of the pieces.

After the version from the Vernon MS. was printed, another and rather longer copy turned up in Royal MS. 18 A x, with some additional verses on the "Festivals of the Church," in the same metre as the Cross-poem. These I have added in an Appendix.

Of the second poem, on the "Finding of the Cross" (p. 19), I have printed two versions—one from the Ashmolean MS. 43, Bodleian Library, of the latter part of the thirteenth century, which has been collated with an imperfect copy in Harl. MS. 2277, of the same date, which contains lives of the saints, &c.; the other from the Vernon MS., fourteenth century.

As the history of Cyriacus, the brother of Stephen the martyr, is included in the legends relating to the "Finding of the Cross," I have also added two versions of the saint's life.

The third legend (p. 62) contains the history of the material out of which the Rood was made, from the time it was a pippin until it was wrought into a cross¹. It also relates the story "*De Fabrice Clavorum*," which I have not met with elsewhere in an English form.

This legend, as well as No. IV. (p. 87) and No. VII. (p. 122) are printed from Harleian MS. 4196, a bulky volume, containing metrical homilies and lives of saints in the Northumbrian dialect.

"The Uplifting of the Holy Rood," No. V. (p. 98), is taken from Ælfric's minster homilies in Cotton MS., Julius E vii. Ælfric's discourse on the "Finding of the Cross" will be found in Thorpe's edition of Ælfric's *Homilies*.

The sixth legend, "How the Holy Cross was found by St. Elene," is from the West-Midland version of the *Cursor Mundi*, Fairfax MS. 14, Bodleian Library².

The same story is found in the Northumbrian copy of the *Cursor Mundi*, in the British Museum, Cotton MS., Vespasian A iii, and in a MS. belonging to the University Library of Göttingen.

¹ A similar version of a portion of this story, but of an earlier date, is printed in my *Specimens of Early English* (p. 140).

² For the transcript of the pieces from the MSS. in the Bodleian Library, I am indebted to Mr. G. Parker.

This legend on the “Finding of the Cross” is very different from the others already noticed; and instead of the story of Judas or Cyriacus occupying a prominent place, it only comes in at the fag-end as an illustration of the diverse stories that are told of the Rood (p. 120). Instead of the ordinary legend, we get the story, so well known to us all in the *Merchant of Venice*, of the merchant and the pound of flesh¹.

All the pieces from I. to X. inclusive, are now for the first time printed.

The next two pieces (XI. and XII. p. 154–169) are from Caxton’s *Golden Legend*, and these again supply a few particulars not found in the other legends.

The “Symbols of the Passion” are now for the first time edited from Royal MS. 17 A 27, and Addit. MS. 22,029, collated with another copy without the illustrations in Addit. MS. 11,748.

The curious illustrations are furnished by Professor de la Motte, who has kindly made the Society a present of those from the Addit. MS. 22,029.

R. M.

KING’S COLLEGE, LONDON,

Feb., 1871.

¹ Kemble seemed to think that this legend was only contained in the Göttingen MS. He has rightly noticed its absence from the Midland version of the *Cursor* in Trinity College Library.

INTRODUCTION.

§ 1. The Finding of the Cross.

“THE Inuencion of the holy crosse is sayd by cause that this daye the holy crosse was founden: for tofore it was founden of seth in paradyse terrestre / Lyke as it shall be sayde hereafter: and also it was founden of salomon in the monte of lybane and of the quene of saba / in the temple of salomon. And of the Iewes in the water of pycyne. And on this daye it was founden of Helayne in the mounte of caluarye /”

These prefatory remarks to the “Invention of the Cross” in the *Golden Legend* (see p. 154) suggest the order in which a summary of the legends contained in the following pages should be written.

§ 2. The Finding of the Cross by Seth in Paradise.

When Adam and Eve were driven out of Paradise for eating of the “apple tree,” God promised to send them the *oil of mercy* (pp. 18, 19), wherewith they should be anointed and be healed of their sin-wounds which covered their bodies from “head to heel” to the number of “sixty and ten” (p. 64).

In the vale of Hebron Adam and Eve had passed more than

nine hundred years in sorrow and woe. They had lost during this interval their two sons, and as a kind of penance for their sins, they remained apart for more than two hundred years¹. At our Lord's bidding Adam and Eve came together again, and after a time Seth was born. When Adam was nine hundred and thirty-two years old, he found himself enfeebled by toil, sickness, and old age, and he longed to die. But before his death he wished to be anointed with the oil of mercy. He calls Seth unto him and tells him of his ills (pp. 20, 21).

Seth has no idea what *pain and sorrow* mean, and thinks that his father's sickness arises from a longing for the fruits of Paradise (p. 62). But Adam tells Seth of God's promise to him on leaving Paradise, and bids him go to Paradise, and entreat the angel at the gate of Eden to send him the oil of mercy (p. 22)—the oil of life, “that medicine is to man and wife” (p. 65).

Seth being ignorant of the way thither, Adam gives him full instructions for his journey; and so Seth, starting from the head of the valley of Hebron, finds a green path which leads to the gate of Paradise (p. 22); then, turning eastward (p. 66²), he comes upon the way by which Adam and Eve had left Paradise, upon which, ever since the Fall, no grass had grown. Following this track, he reaches the gate of Paradise (made known to him by a great light, like that of a burning fire³), and with prayer and supplication he beseeches God to send his father the oil of mercy (pp. 22, 66, 154). While praying, St. Michael appears to Seth, and tells him that it is useless to pray for the oil of mercy, for it will not be sent upon earth until five thousand two hundred and twenty years shall have elapsed, when Christ shall come to die for man's sin⁴ (p. 67).

The angel then commands Seth to put his head within the gate of Eden, and to note well whatever he sees therein. He did as he was bidden, and saw more marvels than tongue could tell. The

¹ Adam determined upon this penance because *woman* was the root of all his misfortunes (pp. 20, 21).

² See *Specimens of Early English*, p. 140.

³ See *Specimens of Early English*, p. 141.

⁴ The *Golden Legend* says 5550 years.

meads were decked with gay herbs and trees, diffusing all around most delightful perfumes ; the trees were loaded with delicious fruits, and the birds sang joyously. In this land of delight and of joy Seth would fain dwell for ever.

In the middle of Paradise he saw a bright, shining well, out of which flowed four streams that watered all the world¹.

Above the well there stood a large tree with many branches, but without bark or leaves, like an aged tree (pp. 24, 68). Seth supposed that the tree stood thus bare on account of his parents' sin (p. 68 ; *Specimens*, p. 142).

A serpent, "all naked, without skin," was embracing the tree. This was the tree and the serpent that caused Adam first to commit sin (p. 24 ; *Specimens*, p. 142).

A second time Seth looked in, and to his amazement the tree was covered with bark and leaves, and appeared to reach unto heaven ; and in the top of the tree he beheld a new-born bairn lapped in "small" (or swaddling) clothes².

The root of the tree went down into the uttermost ends of hell, and there he saw the soul of his brother Abel. Then the angel drove Seth from the gate, and he saw no more. These sights were afterwards explained to him. The babe in the top of the tree was God's Son, who in the fulness of time should bring mankind the oil of mercy (pp. 24, 69, 70).

When Seth took leave of the angel, he received three pippins or kernels of an apple, which he was bidden to put under Adam's tongue as soon as he was dead. Out of these three kernels three trees—cedar, cypress, and pine—would spring. These "wands" or rods betoken the Trinity : the cedar, "a tree of height," denotes the Father ; the cypress, a tree of sweet savour, represents the Son ; and the pine³, a fruit-bearing tree, is a type of the Holy Ghost and His gifts (pp. 26, 70 ; *Specimens*, p. 144).

Seth returns home, and tells Adam of the oil of mercy that should come through the birth of a blissful Child, near the end of

¹ The *Cursor* names the four streams Tyson, Fison, Tigri, Eufrate (*Specimens*, p. 142, Genes.).

² The *Cursor* adds that the child lay squealing for Adam's sin (*Specimens*, p. 143).

³ The olive seems to be the tree that is really meant.

the world, and of his death which should take place within three days. Great was Adam's joy when he heard of his approaching death, and for once in his life he laughed. He had endured so much sorrow and care, that he had rather dwell in hell than live any longer upon earth (pp. 26, 71; *Specimens*, pp. 144, 145).

When Adam died, his weeping wife and children tried to restore him to life, whereupon the archangel Michael appeared to them, and showed them what to do with the corpse. Under his direction, accompanied by angels "singing all full solemnly and making noble melody," they carried the dead body to the vale of Hebron, where it was laid in the earth; and they were told that for the future the dead must be buried "in earth or stone" (p. 72).

The pippins which had been placed under the root of Adam's tongue after a time began to grow, and three small wands or trees grew up, and stood in Adam's mouth until the time of Moses. Each grew separately by itself out of the same root, and was of an *ell* in length and no more.

§ 3. The Finding of the Rods by Moses.

After the Israelites crossed the Red Sea, they came unto the vale of Hebron; and one evening, as Moses was walking along, he came upon the place where the three trees were growing. Moses greeted these signs of the Trinity, and drew them out of the earth, from which issued "so noble a smell," that all the Israelites believed that they had at last reached the land of promise (pp. 26, 73).

By means of these wands Moses healed the sick, and performed numerous other miracles. When he knew that his end was near, he planted the wands beside a stream under Mount Tabor, in the land of Arabia (pp. 29, 75).

§ 4. The Finding of the Rods by David.

For a thousand years the wands continued in the same state, until King David, instructed by God, found them, and brought them to Jerusalem (pp. 28, 75)¹.

¹ The old Dutch legend, *Geschiedenis van het heylige Cruys* (ed. Berjeau),

As it was eventide when he reached home, he planted the wands in a “dike,” and set trusty men to see that no harm happened to them. On the morning, he found the wands grown into one tree with three branches springing from the top, so he did not attempt to remove it, but built around it a strong wall, and to mark its yearly growth he put around it a silver ring. For thirty years the tree stood in the same spot, and after that grew no more (pp. 28, 76, 77)¹.

Under the holy tree David did penance for his sins, and composed the whole of the Psalter (pp. 30, 78).

§ 5. The Rood-tree cut down by command of Solomon.

For fourteen years David was engaged in building the Temple, which after two and thirty years was completed by Solomon. When the work was almost finished, the carpenters found themselves in want of a large beam, but they could not find any tree of sufficient size to furnish it, except that which David had planted; whereupon Solomon ordered it to be cut down and taken into the Temple. The carpenters measure off thirty-one cubits, and after working it up, they find it one cubit too long. They take off the excess, and on measuring it again find it one cubit too short (pp. 30, 79, 80). Thrice they alter it to no purpose, so they inform the king of their extraordinary failure, and he commands them to make a bridge with it across an old ditch².

contains the following account of two miracles performed by David on his way to Jerusalem:—

XII.

“ King David, here, as Scriptures say,
A great lord meets upon the way,
All leper-like, with sores and blains,
Till David cured him of his pains.

XIII.

And as he journeys with the trees,
Three black men coming soon he sees,
Who, touched with those three rods of might,
Became, in good sooth, pure and white.”

¹ “To the west of Jerusa’em is a fair church, where the tree of the Cross grew.” Maundeville, in *Early Travels in Palestine*, ed. T. Wright, Bohn’s series, p. 175.

² The brook over which the tree was placed is called Kedron in Norris’s *Cornish*

§ 6. The Rood-tree discovered by the Queen of Sheba.

Here it remained until the Queen of Sheba, on her visit to Solomon, discovered it, and paid great honour to it. She advised Solomon not to allow the beam to remain, for a man should die thereon who should destroy the Mosaic Law; so he caused it to be removed, and buried deep and hidden from all men (pp. 32, 83)¹.

§ 7. The Rood-tree found in the Piscine.

Here, after some time, there sprang up a deep well, which, owing to the beam of the sacred tree, was endowed with miraculous powers of healing; so it was visited by the sick, who bathed therein and were healed (pp. 32, 82).

When Jesus came upon earth, the tree began to float; and when the Jews were in want of a “tree” on which to hang our Lord, they thought of the floating beam, and took it up and made thereof a cross (pp. 32, 84, 155).

§ 8. Of the Number of Pieces in the Cross.

The Cross was made out of two-thirds of the beam; and the part above ground was eight cubits long, the pieces on each side were of three cubits (p. 85).

In the *Golden Legend* (p. 155) the four pieces of the Cross are mentioned as consisting of four different kinds of wood:—

(1) The upright beam; (2) the over-thwart or cross-bar, upon which the arms were nailed; (3) the piece upon which was fixed the

Drama, i. 425. Maundeville speaks of the Rood-tree as having once been used as a bridge over the brook Cedron (*Early Travels in Palestine*, Bohn's edition, p. 176; *Notes and Queries*, vol. vii. p. 334, 1853).

¹ The old Dutch legend in Berjeau's *Holy Cross* says that after Solomon was rebuked by Queen Sheba for letting the tree serve for a bridge, he gave orders

“To place it o'er the temple's door,
Where men should bless it evermore.”

Abias (Abijah) afterwards took the gold and silver from off it, that Solomon had placed around it, and the Jews removed it from the Temple.

table containing the superscription ; (4) the socket, or mortise, in which the main beam stood.

The four kinds of wood were palm, cypress¹, cedar, and olive.

“Quatuor ex lignis domini crux dicitur esse;—

Pes crucis est cedrus; corpus tenet alta cupressus;
Palma manus retinet; titula lætatur oliva.”

§ 9. The Legend of *Maximilla*, the first Christian Martyr.

The Northumbrian version of the history of the Cross-beam (pp. 62–85) has a few variations from the Southern versions, and introduces a legend, probably of later origin, that I have not met with elsewhere in an English form². Instead of the beam being turned into a bridge, Solomon is said to have caused it to be placed between two pillars of the Temple, and to have commanded that once a year every one should visit the “holy tree,” and honour it “in their best manner.” So it befell upon a year that all the country far and near went to Jerusalem to honour the sacred beam; and among the worshippers was an unbelieving woman (p. 80)—

“ She sought thither the sight to see,
And trowed no virtue in the tree.”

The woman, whose name was *Maximilla*, in unbelief sat upon the “tree,” and forthwith her clothes took fire and burnt like tow. Then she began to prophesy,

“ And said, ‘My Lord, mighty Jesu,
Have mercy, and on me thou rue.’”

When the Jews heard her call upon Jesus, they were exceedingly angry, because she had slandered their God by the mention of

¹ Some say the stem was made of cypress, because it was a wood that did not easily decay.

² This legend is found in Arundel MS. 507: “Entre eux vient une femme Maximilla;” and in the Cornish play of “The Beginning of the World” (*The Cornish Drama*, ed. Norris).

a new one, so they turned her out of the town and stoned her to death—

“SHE WAS THE FIRST THAT SUFFERED SHAME,
FOR THE MENTIONING OF JESU'S NAME.”

Many who had witnessed this sight honoured the “tree” more than any earthly thing (p. 82), whereat the Jews were grieved, and therefore secretly removed it, and cast it into a “dike,” for they were afraid to burn or break it up. But God would not suffer the tree to be hid, but sent his angels between “undern and prime” to move the water in the dike; and all the sick and sore that got into the ditch when the water was moved, were healed “through virtue of the holy tree.” Then the Jews took the beam out of the water, and turned it into a bridge “over a beck” (p. 82), hoping that it would soon be destroyed by the great wear and tear that it would be subjected to. Thus the tree lay until the sage queen “*Dame Sibell*¹” came to Jerusalem, when she laid her clothes upon the bridge, and went over it barefooted, and “prophesied” that the “tree” was a true token of a “doomsman” who should judge all men. Here the tree was allowed to remain until Christ was about to suffer death (p. 83).

§ 10. The Making of the Nails of the Rood².

The Northern version of the history of the Rood contains also a legend on the making of the nails, which is as follows:—

The Cross is made, but three nails are wanting. The Jews go to a smith in the town, and bid him quickly

“Make three nails, stiff and good,
To nail the prophet on the rood.”

¹ The Queen of Sheba is here confounded with Sibyl, as in the Arundel MS. 507: “La sage reyne Sibille vient a Jerusalem pour esprouuer le sauoir de Salomon.” The old Dutch legend of the Cross does not make this confusion, but the story of the piscine goes before the story of the Queen of Sheba's visit; and as *Sibilla* is put to death, she is evidently confounded with the Maximilla of our English legend. The subject of chap. 49, bk. i. vol. i. of *Gretser*, is—“Crucem Domini apud Ethnicos per *Sibyllas* fuisse prænunciatam.”

² This story is found in Norris's *Cornish Drama*, pp. 433-439.

When the "smith" heard that Jesus, whom he believed to be a prophet "true and good," was to be crucified, he was greatly grieved, and determined that he would not make any nails for this purpose (p. 84).

With boldness he answered the Jews, and said, "Ye shall get no nails from me. God has set his mark upon me, so that I cannot work." In his bosom he laid his hand, and said he had hurt it on a "brand," and had such pain in it that he expected to lose his hand.

The Jews would not believe him, but demanded to see his hand, which, when they saw it, appeared as though it were sore, but in reality was not so.

The Jews, being satisfied, were going about their business, when

"Forth came then the smithēs wife,
A fell woman, and full of strife."

By the Jews she stood, and did not say much for her husband's good. "Sir," said she, "since when hast thou had such a malady? Yesterday evening your hands were uninjured. But since sickness is sent to thee, these men shall not be unserved, but shall have the nails ere they go, as soon, at least, as I myself can make them." So she set to work, blew fast the bellows, and at last made the iron hot. Then the Jews helped her to strike the iron, so that the three nails were soon made. Though they were very large, and roughly made, the Jews would not refuse them, but took them immediately, and with glad hearts hastily went their way until they came to "Sir Pilate."

§ 11. On the Number of the Nails.

The number of nails employed in the Crucifixion is a contested point. A writer in *Notes and Queries*, Series III. vol. iii. p. 315, in showing that *three* nails are depicted in the Crucifixion as early as the twelfth century, quotes the following from Labarte's *Handbook of the Arts of the Middle Ages* :—

"Fig. 14. Copper crucifix, twelfth century, Coll. Soltykoff. (No. 332, Debruge Labarte Coll.) Copper, enamelled and gilt. The
b 2

Saviour is not clothed in the long Byzantine robe of the eleventh century, but in a tunic descending to the knees, in which he is represented until the fourteenth century. His feet are not crossed or nailed, but rest on a tablet (*suppeditanum*), which a third nail fixes to the Cross. Before the thirteenth century, Jesus was attached to the Cross by four nails, one to each hand and foot. In consequence of some anterior discussions, the feet from this period were placed over each other, and attached by a single nail, it having been settled that three nails only were used at the Crucifixion. Cimabue is said to have been the first painter who adopted this arrangement. This crucifix (fig. 14) was made at the end of the twelfth century, when the four nails had been rejected, but the feet had not been superposed; so, to get rid of the difficulty, the third nail is here attached to the tablet which supports the feet."

"St. Gregory Nazianzen says of the taking down from the Cross, *Γνυνὸν τρισήλῳ κείμενον ξύλῳ λαβών*, clearly intimating that our Saviour was fixed to the Cross with *three* nails only.

"Nonnus, the Greek poet, in the fifth century describes the sacred feet of our Lord as placed one over the other, and fastened down with a single large nail.

"On the other hand, St. Cyprian, St. Augustine, St. Gregory of Tours, and Pope Innocent III, as also Rufinus and Theodoret, reckon *four* nails." (F. C. H. in *Notes and Queries*, Series III. vol. iii. p. 392.)

Ælfric speaks of *four* nails: "The Jews fixed him [Jesus] on a Cross with *four* nails." (*The Homilies of Ælfric*, ed. Thorpe, vol. i. p. 217.)

The author of the *Ancren Riwle* notices the tradition of *three* nails: "His dear body, that was extended on the Cross, broad as a shield above, in his outstretched arms, and narrow beneath, because, as men suppose, the one foot was placed upon the other foot." (*Ancren Riwle*, p. 391.)

Curtius, in his treatise *De Clavis Dominicis* (seventeenth century), is in favour of four nails. See Gretser, vol. i. bk. i. cap. 93; Lipsius, lib. ii. cap. 9.

§ 12. The Finding of the Cross by St. Helena.

After the crucifixion the Jews tried to hide the Cross from Christians, so they buried it along with the two crosses whereon the thieves were hung, and for two hundred years they lay “under earth” (pp. 35, 108).

Adrian knew where the Cross was, but to prevent Christians from finding it out, he built a heathen temple on the spot; and so the place was forsaken, and finally neither pagan nor Christian knew where the Rood lay (p. 35).

After a time Constantine became emperor¹, pious and honourable, and a friend to Christians, although as yet he was unbaptized.

In the sixteenth year of his reign, a foreign but mighty nation assembled on the banks of the Danube to make war upon the Roman people². Constantine, praying for divine assistance, marched against his foes; but, when he saw the hostile hosts, he was sad unto death, expecting that all his army would perish in the conflict. The night before the battle the emperor had a vision, in which he saw an angel, who bade him to be of good cheer, and to look up to heaven. On looking up he saw in the sky the sacred token of Christ’s Cross, and above the Cross was written these words: “By this conquer” (p. 3).

On the morrow he commanded a cross to be made, after the pattern of that which he had seen in his vision, and caused it to be borne before him in battle, instead of a banner.

As soon as the enemy saw the sign of the holy Rood, they were seized with a panie, and fled; so Constantine won the victory through the power of the Cross (pp. 4, 36, 37, 88, 109).

When the emperor returned home, he made enquiry concerning the Cross, and whose token it was. Christians came and told him of the Trinity, and of the advent and death of Christ; so the emperor became a Christian, and was baptized by Pope Sylvester (pp. 4, 36).

¹ The dates given in these legends are very incorrect. No. I. places Constantine’s reign in the year 133 after the Passion; in the Vercelli poem (No. XI. *Golden Legend*) it is “an C yere and more.”

² Eusebius, in his *Life of Constantine*, &c., speaks only of the war between the emperor and Maxentius.

Constantine, through reading holy books, learnt that the Cross was somewhere in Jerusalem; so he sent Helena his mother (who is said to have been seventy years old at this time) there to find, if possible, where it was hidden.

When Helena came to Jerusalem, she called together all the Jewish citizens, and bade them choose the wisest of their kin, who should come before her and tell her what she was desirous of knowing.

A thousand of the wisest of the Jewish people appeared before her, and she commanded them to select the wisest from among them to answer a question that she was about to propose to them (pp. 6, 38, 91).

After leaving the queen's presence in great fear, they discussed among themselves what the question might be. Then one Judas, the son of Simon, and brother of Stephen the martyr, said unto them: "I know what the question will be; for the queen will ask us where the Cross of Christ was laid. But beware that none of you tell her; for I know well that thereupon shall all the ordinances of our law be destroyed. For Zacheus my grandfather said to Simon my father, and my father at his death said to me, 'Inquiry shall be made concerning the Cross on which our elders hanged Jesus Christ; but beware, tell not¹, for any torment that thou shalt suffer, where the Cross of Jesus was laid; for after that it shall be found, the Jews shall reign no more, but Christian men shall have the sovereignty; and truly this Jesus was the Son of God'" (p. 8).

The Jews, having listened attentively to the discourse of Judas, unanimously declare that they will not reveal where the Cross is hid, and cautioned Judas to keep silent respecting it (p. 9).

Helena again summoned the Jews before her, and threatened them with fire unless they quickly made known where the Cross was to be found. Alarmed at the queen's threats, they presented Judas to her, saying, "Lady, this man is skilful and learned, and able to make known to you all the things that thou art desirous

¹ The first and second of our legends, agreeing with the Vercelli Cross poem, represent Simon as bidding Judas to reveal the place of the Cross before he is put to death.

of knowing." Then the queen let all the others go, but retained Judas, who, however, refused to give any information. Then the queen commanded Judas to be cast into a deep pit, where he was kept without meat or drink for seven days, at the end of which time he expressed his willingness to tell the truth concerning the Cross. When he was taken out of the pit, he brought Helena to the place of the crucifixion, and there offered up a prayer, beseeching God to disclose the place where the crosses were hidden (p. 10); whereupon the earth quaked, and there arose "the sweetest smell of all the most precious perfumes." Then Judas rejoiced and said, "Verily Jesus is the Saviour of the world." Having said these words, he began to dig, and at the depth of twenty feet he found three crosses, which were removed to Jerusalem. He could not say, however, which was the Cross of our Lord, so he awaited the manifestation of divine power. About noon the Jews brought in the dead body of a young man that was about to be buried. Judas retained the bier, and laid one of the crosses upon the dead body, and then the second; and when the third touched the corpse, it came to life, and blessed the name of the Lord. Then the devil was greatly enraged, and was heard crying in the air and saying, "Judas, what is this that thou hast done? Thou hast done the opposite what the other Judas did. Through him I won many souls, and through thee I shall lose many; through him I reigned over the people, through thee I have lost my realm" (p. 11).

Judas, being filled with the Holy Ghost, cursed the devil, and said, "May Christ sink thee into the deep abyss of hell;" whereupon the devil was no longer to be seen or heard. After this, Judas was baptized by the name of Cyriacus, and in time became bishop of Jerusalem (p. 12).

Helena longed to possess the nails of the Cross, and commanded Cyriacus to make search for them. He did so, and discovered them glistening in the earth like the purest gold. The queen, by a voice from heaven, was bidden to take the nails to set them in the bridle of her son Constantine¹ (p. 13). For three years he

¹ Some say that one nail was wrought as a bit, and fastened to the bridle of Constantine's horse, while two others were secured to the helmet. Other legends say

carried them about with him, and afterwards placed them beside the Cross. At St. Denis are the nails and the king's crown (p. 120). She gave also a part of the Cross to her son, and the other part she left enshrined in gold, silver, and precious stones, in a church which she caused to be built upon Mount Calvary (p. 96). Thus was the holy Rood found on the third of May, which we call Holy Rood Day.

§ 13. Another Legend concerning the Finding of the Cross (pp. 108-121).

Constantine, being desirous of finding the holy Cross upon which Jesus had suffered, sent two messengers, Benciras and Ansiers, to his mother Helena, bidding her without delay to make search for the holy Rood. The queen had with her at this time a skilful goldsmith, who owed a large sum of money to a Jew, under a bond to yield an equivalent in weight of his own flesh if the debt should not be paid when due. The day of payment came, and the goldsmith was unable to satisfy the Jew's claims. The case came before the queen's court, and was tried by Benciras and Ansiers, who ask the Jew how he proposes to take the penalty. He replies that he intends to put out the debtor's eyes, then to smite off his hands, and lastly to cut off his tongue and nose.

The judges bid him take the flesh, but beware to take no blood with it, for that was not included in the contract. The Jew says, "Methinks the worst part of the bargain is mine—

To take the flesh if I assay,
Then the blood will run away.

Ye have ruined me by your decision; a curse light upon you for it."

Then the judges declare the Christian man to be quit, and condemn the Jew to forfeit his goods to the queen, and to lose his tongue.

that one nail was thrown into the Adriatic Sea to quiet a whirlpool there, two nails were placed in the bridle of Constantine's horse, and one in Constantine's crown.

The Jew, aghast at this decision, offers to disclose where the Lord's holy Cross is to be found ; whereupon Helena declares that if he can do so he shall receive a full pardon, but shall lose his eyes in case he does not perform his promise.

Then the Jew leads Helena to Calvary, and digs up three crosses, &c.

§ 14. How to make the Sign of the Cross.

Ælfric, in his instructions for making the sign of the Cross (p. 104), gives the Western mode as follows :—With three fingers must one make the sign of the cross, and bless himself, on account of the Holy Trinity. He seems to condemn the use of the open hand in making the sign of the Cross¹ (p. 104).

“ The gesture of benediction is . . . either Greek or Latin ; it is always given with the right hand, the hand of power. In the Greek Church it is performed with the forefinger entirely open, the middle finger slightly bent, the thumb crossed upon the third finger, and the little finger bent. This movement and position of the five fingers form, more or less perfectly, the monogram of the Son of God.” (Didron's *Christ. Iconog.* p. 407.)

“ The Latin benediction is given with the thumb and two first fingers open, the third and little finger remaining closed.” (*Ib.* p. 408.)

§ 15. The Exposition of the Cross².

There was, in the year of our Lord six hundred and fifteen, an impious king of Persia, named Chosroës, who commanded all his subjects to call him the King of kings and Lord of lords. With a great army he invaded Jerusalem, and destroyed the churches of the Christians. He went to the holy sepulchre with the intention of destroying it, but a great fear withheld him. Nevertheless, he

¹ “ Make the sign of the cross on your mouth with the thumb, and say, ‘ God be our help ; ’ then a large cross from above the forehead down to the breast, with the three fingers.” (*Ancren Riwle*, p. 19.) See Gretser, vol. i. lib. iv. cap. 1, 2.

² See pp. 48-57; 87-107; 122-130; 161-169.

took possession of the holy Rood left there by Helena, and carried it away into his own country. Forthwith he raised a high tower of silver, ornamented with all kinds of precious stones ; and therein he set a throne wrought of “red gold,” in which was represented the sun, moon, and stars, so that it looked like heaven. By means of pipes perforated with small holes, he caused water to descend as rain ; and causing horses to tramp constantly through hidden trenches, he imitated the noise of thunder. He even imitated the song of angels by means of “secret whistles.” Here on his throne he sat, endeavouring to represent God himself ; and beside him on his right side he placed one of his sons¹, feigning him to be God the Son ; and a third person on his left hand represented the Holy Ghost. To his eldest son the impious king resigned his throne, and for many a day practised his cursed “maumetry.” In those days there was an emperor named Heraclius, who was renowned far and wide as a brave, pious, and God-fearing sovereign. Chosroës’ son was envious of the Christian king’s renown, and determined to win from him his kingdom. The two armies met near the banks of the Danube, and the son of Chosroës proposed to the emperor to decide the contest by a single combat on the bridge of the river. Heraclius consented, and through the divine assistance won the victory, and slew his opponent. Then Heraclius came to Persia, and found the impious Chosroës, like a God, sitting on his throne. Because he had honoured the Cross, the emperor offered to spare his life, if he would forsake his “maumetry” and be baptized. On his refusal, Heraclius commanded his head to be struck off, and gave the kingdom to the son of the heathen king. The holy Rood he removed, intending to carry it back to Jerusalem. After he had descended from the Mount of Olives, he essayed to enter the gate of the city (by which the Saviour went to his Passion) on horseback, in royal array ; but the stones lying

¹ Some legends say that the Cross placed on his right represented the Son, and a cock on his left represented the Holy Ghost. The Cross seems to have been a true representation of the Son. “The earliest Christian artists, when making a representation of the Trinity, placed a cross beside the Father and the Holy Spirit —a cross only, without our crucified Lord.” (Didron’s *Christian Iconography*, p. 369, Bohn’s Illustrated Library.)

round the place suddenly closed about, and formed an impenetrable wall.

At the same time an angel appeared standing on the wall, with the sign of the cross in his hand, and reminded the emperor that Christ had entered by this gate in humble clothing, riding upon an ass. Heraclius, thus rebuked for his pride, dismounted, and stripped himself of his royal robes, and barefooted bore the Cross into the city, the obstacles to his entrance having suddenly disappeared. When the Cross entered the city, it gave forth a most delightful savour, and filled all places with its sweetness, and all assembled began to praise the Cross thus, saying, “O thou marvellous Cross, more luminous than the stars, greatly art thou to be honoured and loved by all the world; for thou alone wast worthy to bear the ransom of the world. Sweet tree, save thou this assembly that are here this day gathered together for thy honour and praise.”

Thus was the precious tree re-established, and the ancient miracles were revived.

This took place on the fifteenth day of the month of September, and is still commemorated by the festival called The Exposition of the Holy Cross¹.

§ 16. Traces of the Cross before the Crucifixion.

The Cross is mentioned in the Old Law. It was planted in Paradise; Adam took shelter thereunder when he had sinned; the blood of Abel cried from under it.

It was the fact of Isaac's carrying the wood for his sacrifice in

¹ Many miracles are related in some of these legends as being connected with the Rood after its exposition (see pp. 103, 104, 130, 166-169). A few are mentioned in connection with the Invention (see pp. 115, 159, 160). Gretser has something on the oil of the Cross, vol. i. lib. i. cap. 91. See p. 115 of this volume.

In Harl. 2252 lf. 50 bk., mention is made of a great miracle of a knight called Sir Roger Wallysborow; how he in the Holy Land wanted to bring off a piece of the Cross; how his thigh opened marvellously, and received it; how he was carried to Cornwall, when his thigh opened and let the fragment of the Cross out. A piece of this he gave to his parish church, “Cross-parish,” and the rest to St. Buryan’s College.

the form of a cross upon his shoulders, that prompted God the Father to send an angel to arrest the arm of Abraham¹.

The four corners of Noah's ark were made of it² (p. 116).

Gretser (vol. i. lib. i. cap. 43-46), as figures of the Cross, mentions Jacob's ladder, Jacob's staff, the transposition of Jacob's hands in blessing the sons of Joseph, the scarlet cord in the window of Rahab, the nail with which Jael slew Sisera, the oak and rod of Gideon, &c.

Moses' wand came from this tree ; and in Egypt the Israelites were saved by the sign of the cross. Moses raised a cross in the wilderness, by which those who were stung by serpents were healed. When he held up his own hands, it was in the form of a cross. The dispute concerning the priesthood was settled by Aaron's rod having a cross upon it (p. 117). (See Gretser, vol. i. lib. i. cap. 44.) When David went to fight with Goliath, he was armed with a staff like a cross (p. 118).

¹ Didron's *Christ. Iconog.*, Bohn's Illustrated Library, p. 370.

² For the following interesting note I am indebted to the kindness of the Rev. Dr. Barry :—

“The Scripture saith, ‘Abraham circumcised 318 men of his household.*’ Hear the meaning first of the 18, then of the 300. The ten and eight are represented, the ten by I, and the eight by H. There thou hast the beginning of the name ΙΗΣΟΥΣ. But because the Cross, in the form of the letter T, was to carry the grace (of salvation), therefore he adds the 300 (which is represented by T in Greek). So he shows forth Jesus in the first two letters, and the Cross in the third.” (*Letter of Barnabas*, so called, c. ix.)

In c. xii. of the same Epistle, the Cross is spoken of as symbolized by the out-stretching of the hands of Moses during the battle with Amalek (Exod. xvii. 8, &c.), which is assumed to have been a stretching out of both hands as on the Cross, though the mention of the “rod of God in my hand” (Exod. xvii. 9) suggests a different posture.

Then, “All day long I have stretched forth my hands,” &c. So in Rom. x. 21, but Isa. lxv. 2 is ‘I have spread out my hands all the day unto a rebellious people,’ is explained as foreshadowing the Cross.

Next, the “pole” of the brazen serpent is explained as foreshadowing a cross. In fact, some old translators render *ἐν δοκῳ* by “in cruce.”

On these passages Hefele refers to Justin. *Dial. c. Tryph.* n. 111, p. 204; Tertullian. *adv. Jud.* c. 10; *adv. Marc.* iii. 18; Justin. *Apol. I.* n. 35; *Dial. c. Tryph.* n. 97.

* This is not expressly in Holy Scripture, but in Gen. xiv. 14, 318 is given as the number of Abram's servants in the war against the kings ; and in xvii. 26, 27, all the men of his house are circumcised.

When Elijah met the widow of Zarephath, that woman picked up two pieces of wood, which she held up in the form of a cross ; and God, for that action, increased the quantity of meal and oil in her house, and afterwards permitted the prophet to restore her son to life¹.

The sign of Thau in the Old Law is a token of the cross² (p. 118).

“The Cross, made with beams put together, had the shape of the Samaritan Tau, says St. Jerome³, whose words are these : ‘In the oldest Hebrew letters, which the Samaritans now make use of, the last, which is Tau, had the form of a cross.’ This Tau, like a cross, was like the T of the Greeks, according to Paulinus, who says that the shape of the Cross is expressed by the Greek letter Tau, which stands for three hundred. The Cross of our Lord was something different from the letter Tau ; the beam that was fixed in the earth crossing that which was athwart it above, and made as it were a head by rising above it. This is the form of the Cross which St. Jerome means, when he compares it to birds flying, to a man swimming, and to a man praying to God with his arms extended.” (Humphrey’s *Montfaucon*, vol. x. pt. ii. bk. iii. cap. i, p. 158, quoted in *Notes and Queries*, 1853, vol. vii. p. 461.)

The paschal lamb seems to have been roasted in the form of a cross.

“This lamb, which was to be roasted whole, was a symbol of the punishment of the Cross, which was inflicted on Christ, To γαρ οπτωμενον προβατον, κ.τ.λ. For the lamb which was roasted was so placed as to resemble the figure of a cross ; with one spit it was pierced longitudinally, from the tail to the head ; with another it was transfixed through the shoulders, so that the forelegs became

¹ Didron’s *Christ. Iconog.*, Bohn’s Illustrated Library, p. 37. “‘Lord,’ saith she [the woman of Zarephath] to Elijah the holy prophet, ‘behold I am gathering two sticks.’ These two sticks betoken that one stick which stood upright, and that other also of the precious Cross, which went athwart it.” (*Ancren Riwle*, p. 403.)

² In Ezek. ix. 4, 6, the mark spoken of is the letter *Thau*.

³ A certain Jew who had become a convert to Christianity, used to say that the Tau of the old alphabets resembled the sign of the Cross. (Origen, in *Notes and Queries*, Series II. vol. vii. p. 53.)

extended." (Vide Justini Martyri *Opera*, edit. Oberthür, vol. ii. p. 106, quoted in *Notes and Queries*, 1853, vol. viii. p. 545.) See also Gretser, vol. i. lib. i. cap. 44; Lipsius, bk. i. ch. 8.

§ 17. The Analogy of the Cross in Nature¹.

The first man and woman were made in the form of a cross (p. 118). The Cross is the head of Holy Writ, the foundation of clergy, and the rule of holy life.

It is made up of four notches and three woods, by which is understood the seven arts. Multiply three and four together, and it gives us the sum of the Old and of the New Laws—ten of the Old, and two of the New.

Man's form is like a cross, and he is composed of seven elements—the body of four, and the soul of three.

The Cross was made of wood, and not of stone, for very good reasons—through a tree man was lost, through a tree man was saved (p. 119).

The world is in the form of a cross; for the east shines above our heads, the north is on the right, the south at the left, and the west stretches out beneath our feet. Birds, that they may rise in the air, extend their wings in the form of a cross; men, when praying, or when beating aside the water while swimming, assume the form of a cross. Man differs from the inferior animals in his power of standing erect and extending his arms.

A vessel, flying upon the seas, displays her yard-arms in the form of a cross, and cannot cut the main unless her mast stands, cross-like, erect in the air; finally, the ground cannot be tilled without the secret sign, and the Tau, the crucifixion letter, is the letter of salvation. (Didron, p. 372.) See the curious plate to p. 42, bk. i. ch. 9 of Lipsius's *De Cruce*, Amsterdam, 1670. 12mo.

Thus we see that old writers found traces of the Cross throughout all nature, and in the words of one of our seventeenth century authors, poet and divine, are ever exclaiming—

¹ "The sign of the Cross is impressed upon the whole of nature." (*Apol.* i. § 72.)

² Rabanus Maurus (*De Laudibus Sanctae Crucis*) detects the Cross everywhere. (Didron, p. 372.)

“ Who can blot out the Cross, which th’ instrument
 Of God dewed on me in the sacrament?
 Who can deny me power and liberty
 To stretch mine arms, and mine own cross to be?
 Swim, and at every stroke thou art thy cross!
 The mast and yard make one when seas do toss.
 Look down, thou spy’st ever crosses in small things;
 Look up, thou seest birds raised on crossed wings.
 All the globe’s frame and sphere is nothing else
 But the meridian’s crossing parallels.”

§ 18. The Story of Longinus.

There are two kindred subjects taken up in the present pages: (1) The story of *Longinus*, who, as usual, is confounded with the centurion that pierced the Saviour’s side (see p. 106); (2) The uplifting of the Cross at the Crucifixion (p. 142).

On this subject, see Gretser, vol. i. lib. i. cap. 21: “*Num Christus humi, an in sublimi sit suffixus cruci.*”

It is generally agreed that the Saviour was nailed to the Cross before it was fixed in the ground in an upright position.

For further information on the Cross, and the various legends connected with it, see—

History of the Holy Cross (Berjeau, J. P.), Lond. 1863.

The Ancient Cornish Drama (ed. Norris), Oxford, 1859.

Sacred and Legendary Art (Jameson, A.), Lond. 1848.

History of our Lord (Jameson, A.), Lond. 1864.

Didron’s *Christian Iconography* (Bohn’s Illustrated Library), Lond. 1851.

Works of Jacobus de Voragine and of Rabanus Maurus.

Hortus S. Crucis (Gretser, J.), Ingolstadt, 1610.

Gretser’s *Works*, 17 vols. Ratisb. 1734-41; of which vols. 1-3 treat of the Cross.

De Cruce (Lipsius, J.), Amsterdam, 1670.

LEGENDS OF THE HOLY ROOD.

I.

DISCOVERY OF THE SACRED CROSS.

Hear ye now what I shall say to you concerning the holy rood (cross) upon which Christ suffered, how it was found on this day. When that one hundred and thirty-three years had elapsed after Christ's passion and ascension to heaven, then reigned Constantine the great, Kaiser in the city of Rome. He was pious in morals and honourable in actions, a supporter of Christian men, and, nevertheless, was not yet baptized. In the sixth year of Constantine's reign there was assembled a great foreign folk at the river which is called Danube, and they were ready to fight against the Kaiser and the Roman people. Then was it soon made known to the great Kaiser Constantine, and he immediately gathered together a great army, and marched against his foes with a sorrowful mood, and oft looked up heaven-wards, earnestly praying for divine assistance. When they came to the river then saw he the great and innumerable host of his enemies; then was he exceedingly sorrowful and sad even unto death, because he thought that they would all perish. Then on that same night, that Constantine slept and rested himself, there came to him an exceedingly beautiful (fair) angel in white shining garments, and he awoke him and said, "Constantine, be thou not sad, but look up now unto this heaven." And he immediately looked up unto heaven and there saw the sacred token of Christ's cross standing opposite him, and distinguished by the brightness of a great light, and these words were written above the cross: "Constantine, with this sign thou shalt overcome and subdue all thy enemies." He then awoke blithely (joyfully) because of the fair sight (vision) and for the great promised victory;

I.

[PÅÆRE HALGAN RODE GEMÉTNES.*]

* [Auct. F. iv.
32. (Bodleian
Library) leaf
10.]

Geherað ge nu hwæt ic eow segan wille ymbe þa halgan rode
þe crist on þrowode. hu heo on þeosne dæg gefunden wæs.
þaða wæs agán an hund¹ wintra þ bri þ britti wintra æfter ¹ MS. nund.
cristes þrungne þ úpstige to heofenum; þa rixode constantinus se mære casere on róma byrig. He wæs eawfæst on þeá-
wum. þ arfæst on dædum. cristenra manna fultumend. þ næs
þeah þagyt gefullod. þa on þam sixtan gære þe constantinus
rixode þa wæs gesamnod micel aðleodig folc to þære ea. þe is
gehaten danúbia. þ wáron gearwe to fiftane ongean þone kasere.
þ on[gean] þa romaniscan leode. þa wearð hit sona þam mæran
constantine þam kasere gecyd. þ he þa sone gegaderode micelle
fyrde. þ ongæn his fiond ferde mid carfullum mode. þ gelome
beheold wiþ heofenas weard. biddende giorne godcundne fultum.
þa hio to þære ea coman. þa geseah he ȝær þa mycelan þa
ungerimed*lican ferde. þera his fionda. þa wæs he swiðe sarig þ
geunrodsad oð deað. for þan þe he wende þ hi calle scoldon
sweltan; þa on þare ylcan nihte þe constantinus slép: þ hine
gereste. þa com him to sum swiðe fæger ænegel on hwitum scin-
endum reafe. þ hine awehte. þ cwað. constantinus ne beo þu na
unrot. Ac beseoh nu up into þissere² heofenan. þ he ȝa sona
beseah up on þære heofenan. þ þær geseah þ halwænde tacen
Christes rode on mycelas lihtes brihtnesse ongean him geset. þ
gomearecod. þ þas word bufen þare rode awritene wæron. Constantinus
on þisum taene ȝu ofercymst þ ofer-swiðest ealle þine
fiond; he awoc þa bliþelice for þære fægeran gesihðe. þ for þære

Description of
the Emperor
Constantine.

His enemies
prepare to
fight against
him.

* [leaf 10,
back.]

Constantine's
vision of the
Cross.

² The letters
re are added
between the
lines.

and he marked on his head and on his banner the sign of the holy rood in honour to God. Then immediately on the morrow the Kaiser commanded to be made a golden rood of the same form that he had seen so gloriously shining in the heavens, and he commanded it to be borne before him against the heathen. As soon as they looked upon the sign of the holy rood they immediately became terrified and turned to flight; and Constantine the great Kaiser had the victory, and his army slew the heathen, and some moreover were drowned in the river. On this day the Almighty-God gave great victory to the noble King Constantine, through the great might of the illustrious cross of Christ. After that the great Kaiser again returned home to his own city. Then he commanded to be summoned before him all the elders and scribes of the Jewish folk, and asked them whose token that might be which he had seen shining so gloriously in the heavens. They then replied, "It is the great and the glorious heavenly token upon which the Son of the living God has suffered." When those that were Christians heard of this, then came they forthwith to the noble Kaiser Constantine, and with very joyful mood preached to him concerning the Holy Trinity, and the holy advent of the begotten Son of God, in what wise he was born of the human body of the holy woman Saint Mary; and they told him of the sufferings which our Saviour suffered on the cross, for the salvation and redemption of mankind, and how our Lord was buried in the tomb, and on the third day rose immortal from the dead; and harrowed hell, and bound the old devil; and afterwards ascended to heaven and prepared a way of return for those who shall merit it. When this was told to the noble Kaiser Constantine, then became he very joyful in mood, and sent his mother Helena with a great army to the city of Rome to the bishop, and bade them earnestly beseech him that he would come and baptize him. Then immediately the bishop thanked God for this, and baptized the King in the name of the Father, the Son, and the Holy Ghost, and firmly strengthened him in the true faith. And he then brake in pieces and destroyed all the idols, and consecrated churches there, and appointed all ecclesiastical orders according to the ordinances (of the Church). After that the great Kaiser Constantine was confirmed in the true faith, then began he to learn the divine lore and to read the

mæran behatenan sige. *þ* mearcode him on heafde halig rode tacen. *þ* on his guðfanan gode to wurðmynte; Da sone on mergen het se kasere constantinus gewyrcan ane gyldene rode on þære ilcan gelienesse. þe he on heofenum swa mærlice scinende geseah. *þ* heo beforan him beran het ongearn* þa hæþenan. Sona swa hio on þ halige rode taken beseagon. þa wurdon hio sona afyrhte. *þ* to fleame gehwyrfde. *þ* constantinus se mære kasere þa sige hæfde. *þ* his fyrd þa hæþenan ofsloh: *þ* hi eac sume on þære ea wurdon adræncte; on þisum dæge se ælmihtiga god sealde mycelne sige þam mæran kininge constantine. þurh þ mycele mægen þære mære Christes rode. Æfter þam þe se mære kasere eft hám gewaende to his agenre byrig into rome. *þ* het he him to gelangian ealle þa caldormæn. *þ* þa boceras þæs iudeiscan folces. *þ* acsode liom hwæs tacen þ bion mihte þe he on þære heofenan swa mærlice sciunde geseah. Hio þa cwædon hit is þ myele *þ* þ mære heofenlice tacen. þe þæs lifigandan godes sunu on þrowode. Da þ geacsodon þe þær cristene wæron. *þ* coman hio hrædlice to þam mæran kasere constantine. *þ* swiþe bliþum mode him bodedon þa halgan þrynesse. *þ* be þam halgan tocyne. þæs acænnedan godes sunu. on hwylce wisan he *akænned wære þurh mænnisene lichaman of þære halgan fæmnan sancta marian. *þ* tealdon him þa þrowunga þe ure hælend on þære rode ȝrowode. for mankynnes hælo. *þ* alesnessse. *þ* hu ure drihten on byrgenne wæs beþyriged. *þ* on þam ȝriddan dæge undeþllice of deaðe aras. *þ* helle gehergode. *þ* þone ealdan diofol geband. *þ* seoþen to heofenum astah. *þ* ƿider weg gerymde þam þe þ geearnian willað. Da þis þam mæran kasere constantine geteald wæs. *þ* wearð he swiðe bliðe on mode. *þ* asaende þa his moder elénan mid myclum werode to rome byrig to þam¹ biscope. *þ* hine giornlice biddan het. *þ* he rædlice him tocome *þ* hine gefullade; *þ* a sona se bispoc þæs gode þancode. *þ* hine gefullode on fæder naman. *þ* sunu *þ* on þæs halgan gastes. *þ* hine fæstlice trymede. to þam rihtan geleafan. *þ* he þa ealle hiora diofol-geld tobræc. *þ* towearp. *þ* him þær cirican gehalgode *þ* ealle ciriclice hades gesette be ændeþyrdnesse. Da sioððen se mæra kasere constantinus *wæs getrymed mid rihtan geleafan. He * [leaf 12.] *þ* a liornian ongan þa godecundan lare. *þ* þa halgan cristes bec

* [leaf 11.]

Constantine gains a victory through the Cross.

He consults the Jews about the Cross.

* [leaf 11, back.]

¹ MS. ȝ4.

Constantine is baptized.

* [leaf 12.]

holy books of Christ. When he had learned in the holy books in which place our Lord was anhanged on the cross, then sent he his mother the holy woman Helena with a large army to the great city Jerusalem, that she might enquire there concerning the holy cross ; and he bade her that she should build churches in that same place where she, through God's assistance, might find the holy cross. The blessed queen Helena then put her trust firmly in God Almighty and departed. When she entered into the great city of Jerusalem, then bade she to be assembled before her all the Jewish folk. When they came before her then spake she unto them, thus saying : "I know, having learnt in your prophetical books, that you were from the first chosen by Christ himself ; and ye know how our Lord wrought divine miracles—many blind he caused to see, and to the deaf he gave hearing, and drove out devils from demoniacs, and cleansed the lepers, and raised the dead to life, and healed many and divers diseases ; and your elders through the devil's lore doomed the Redeemer, the Almighty Lord, deliverer of the earth, to death, and hanged him on the cross ; and he on the third day arose from the dead. And your hearts are yet hardened so that ye may not understand nor acknowledge the true Creator of the earth, the Saviour and Redeemer ; but the curse still abideth over you, which your elders themselves asked for in the passion of our Lord, when they said, 'His blood and the vengeance of his blood be upon us and upon our children.' But choose ye now the wisest men of your kin so that they may rightly answer that which I shall ask them." And they then in great fear went out, and earnestly considered what the question should be. And then they chose a thousand of the best of the learned Jewish men and brought them before the holy queen. Then spake the holy queen Helena : "Take heed now to my words. Behold ! have ye not learned in your prophetical books concerning the advent of the begotten Son of God, and how our Saviour was hanged on the cross as his own will was. So ye yourselves have learnt all these things and know them, and yet will not now understand what I wish to enquire of you." They answered and said, "Tell us, lady, wherefore thou spakest so sternly to us?" And she answered and said, "Go out and choose you of these the men who are best learned

rædan ; þa he geliorned hæfde on þam halgan bocum. on hwylcere stowe ure drihten on rode ahangen wæs : þa sænde he his moder þa halgan fæmnan elénan mid myclum werode to þare wuldorfullan byrig hierusalem. to þam þi hio þær ofaxian scolde þa halgan rode. Þ he hire bebead þi hio scolde on þære ilean stowe cirican getimbrian þær hio þurh godes fultum þa halgan rode gefindan mihte ; Seo eadige cwen eléna þa fæstlice hire hiht gesette on gode ælmihtigum. Þ toferde ; þa hio ineode on þa wuldorfullan byrig ierusalem. þa het hi hiore tógesaminian eall þi iudeisce folc ; þa þa hi coman beforan hire. Þa spræc hio hiom to. Þ þus ewað ; Ic wat Þ geliornod hæbbe on eower witegung-bocum þi ge wæron fram frymðe gecorene fram criste selfum. Þ ge witan hu ure drihten godecunde wuldre geworhte. fela blinda he onlihte. Þ deafum *hearenunge forgeaf. Þ deofla heof mannum adræfde. Þ reofli[c]e he geclænsode. Þ deade he to life arærde. Þ mænige mistlice untrumnessa he gehælde. Þ eowre eldran þone ælmihtigan drihten middaneardes alesend þurh diofles lare to deaðe gedemdon. Þ on rode ahengon ; Þ he on þam ȝriddan dæge of deaðe aras : Þ get eowre heortan aheardode siondon þi ge ne magon ongeton ne oncnawan þæne soþfæstan scyppend middaneardes hælend ; [þi alesend ; ac] seo awyrgednes¹ ofer eow wunað. þe eower yldran abedon sylfe on þera þrungunga ures drihtnes. þa hio ewædon sio his blod Þ his blodes wræc. ofer ús. Þ ofer ure bearn ; Ac geceosað eow nu þa wisestan mæn of eowre mægðe to þam þi hio me rihtlice ȝwyrdan magon þæs ic hiom axian wille ; Þ hio þa mid myclum ege uteodon. Þ giornlice þohtan hwæt seo acsung beon scolde. Þ hio þa gecuron þusend þara betst gelæredra iudeisra manna. Þ þa toforan þare halgan cwene gelæddon. Þa spræc seo halige cwen eléna. undernimað nu mine word. la hu ne lior*nodon ge on eowrum witegung-bocum be þam tocýme þæs áncænnedan godes sunu. þi ure hælend ahangen wæs on róde swa his agen willa wæs. swa ge selfe ealle þa þinc witan Þ cunnan. Þ nu get ge ongytan nellað þæs ic eow acsian wille ; Hi andswarodon hire. Þ cwædon ; sege us hlæfdige. for hwi þu us þus stiþlice word tosprece ; Hi ȝswarode Þ cwæð. gað ut Þ geceosað eow of þisum þa weras þe betst gelæredre

Helena goes to Jerusalem to seek the Cross.

She consults the Jews.

* [leaf 12, back.]

¹ In the MS. se is wrongly added to awyrgednes.

The Jews are in great fear.

A thousand of the most learned Jews come before Helena.

* [leaf 13.]

that they may show me this day all the things which I shall ask of them." Then they with great dread went out from the queen, and discussed among themselves and anxiously considered what the question might be. Then spake there one called Judas, "I know indeed what the question will be: it is about the holy cross on which our elders hanged the Nazarene Saviour. If this queen will ask about this, then consider whether ye will declare it unto her, for we know assuredly that afterwards all the ordinances of our elders shall be destroyed." He said then again, "Zaccheus, my old-father (grandfather), said to my father, and my father to me, thus saying, 'My dearest child, when there shall be an enquiry concerning the holy cross, on which our elders hanged the Saviour Christ, then take heed that thou reveal it ere thou be quelled to death, for never any longer shall the Jewish folk have sovereignty, but the kingdom shall belong to those who believe in the Almighty God, because that he is truly the Son of the living God.' Then answered I my father and said, 'My father, if our elders knew that he was the Son of the living God, wherefore did they hang him on the rood?' Then said my father to me, 'Juda, my dearest son, I was never of their mind, nor aided them in their counsels, but I ever spake most strongly against their speech (counsel), because I always believed on the holy and marvellous name of the Son of the living God, whom our elders hanged for envy, and for wrath doomed him to death, and hanged him on the cross; and he was laid in the tomb, and on the third day, of a truth, arose from the dead; and after his miraculous resurrection he appeared to his beloved apostles; and thy brother Stephen firmly believed in him, and therefore the Pharisees and Sadducees then doomed him to death and with stones beat him (to death). Then said he, 'My Lord, impute thou not these sins unto them, which they work upon me.'" Then said my father again unto me, "I advise thee, my dear son, that thou continually and firmly believe on Christ, the Son of the living God. Then shalt thou have life with him ever in eternity." These things my father Simon said to me, as I have now said them unto you. Take thought now whether ye will declare it unto her if she will ask you about it." They answered and said, "We never before heard these words nor these things which thou now sayest unto us. If this queen shall ask about these

bion. þ hio me on þisum dæge ealle þa þinc gecyþan magan þe ic heom acesian wille. Hio þa mid mycelum ege uteodon fram þera cwena. Ȑ heom betwionan geflit hæfdon. Ȑ gecornlice þohtan hwæt seo axung beon milhte; þa spræc þær án iudas wæs gehaten. Ic wat soþlice hwæt þeos axung bion wile. ymbe þas halgan rode þe ure yldran þone nazareniscan hælend on ahengon. Gif þeos ewen þises axian wille. þonne behealdan ge hwæþer ge hit hire gecyþan willen. for þan we witan soþlice þ sioððen ealle ure yldrena gesetnesse toworpene bioþ; he cwæð þa eft. Zachéus min ealde fæder sæde minum fæder. Ȑ min fæder *sæde me Ȑ cwæð to me. min bearn þ liofesta þoñ seo axung gewurþe ymbe þa halgan rode. þe ure yldran hælend crist on ahengon. þoñ warna þu þe þ þu hio kyðe. ær þam þu to deaðe gecwylmed wurþe. forþam næfre ma iudeisc folc lænc ne rixað. Ac þon biþ þera manna rice þe geleafað on þone ælmihtigan god. for þam þe he is soþlice þæs lifigandan godes sunu; þa Ȑ swarode ic minum fæder Ȑ cwæð. fæder min gif ure yldran wysten þ he wæs crist þæs lifigandan godes sunu for hwi ahengon hi hine on rode; þa cwæð min fæder to me. Iuda min bearn þ leofesta næs ic næfre on heore geþealhte. ne heom aet þære spræce ne gefultumede. Ac ic aefre swiþor ongean hio spræc. forþon þe ic ongeat simble his þone halgan Ȑ wundorlican naman þæs lifigandan godes sunu. þæne ure yldran for andan ahengon. Ȑ for graman to deaðe gedemdon. Ȑ hine on rode ahengon. Ȑ he wæs on byrgene gelegd. Ȑ on þam þriddan dæge soþlice of deaðe arás. *Ȑ æfter his wuldorfullan æriste he hine ætewede his gecorennum liornincenihtum. Ȑ þin broþer steffanus fæstlice on hine gelefde. Ȑ þa forþam þa fariseiscan Ȑ sundorhalgan hine to deaðe fordemdon. Ȑ hine mid stanen oftorfedon. þa cwæð he min drihten ne wit þu heom þas synna þe hi on me wyreað. þa cwæð min fæder eft to me ic lære þe min liofa bearn þ þu anrædlice Ȑ fæstlice gelyfe on crist þæs lifigandan godes sunu. þoñ hæfst þu lif mid him á on ecnesse. þas þinc me sæde min fæder symon. swa ic eow nu gesæd hæbbe. þencað ge nu hwæþer¹ ge hit hire cyðan willað gif hio cow þises axian wille. Hi andswarodon Ȑ cwædon. Ne geherde we næfre ær þas word ne þas þinc þe þu nu segst. Gif þeos

Judas says
what he
knows of the
Cross.

* [leaf 13,
back.]
His
grandfather
Zacchæus had
given him
information.

* [leaf 14.]

Stephen the
martyr the
brother of
Judas.

¹MS. þwæþer.

things then take heed to thyself that thou never disclose it unto her. We know it not nor are able (to know)." When they were thus speaking among themselves, then called them thither the queen's soldiers and commanded that they should quickly come before the great queen. When they stood before her, then said she unto them, "Of a truth I say that I will burn you all with fire except ye reveal to me truly the holy cross of Christ." Then became they immediately much terrified, and presented to her then the one who was called Judas, and said to her, "Lady, this (man) is true, and he is the most skilful and learned of us, and he is able to show thee all the things which thou askest of us." The queen let them all go, and took Judas alone and said to him, "Now is thy life or death in thine own power; choose now whichsoever thou wilt." Judas then answered and said, "If any man be hard pressed with hunger, and one lay before him stones and loaves, will he ever be so foolish as to eat the stones and to leave the bread?" Then answered him the great queen Helena, "If thou wilt live in heaven or on earth, then show me where the holy cross of Christ is preserved." Judas answered her and said, "I know not nor can, because it was done more than a hundred years ago, and I am young, and do not remember it." The great queen Helena answered him, "I have read in the holy books of Christ that the place is called Calvary—in which our Lord's cross is preserved. But make known to me where the place is, or I will command thee to be put to death by hunger." Then Judas again answered her and said, "I know not the place (nor can I), for I was not born then." Then commanded the queen Helena that they should take him and put him in a deep pit without meat or drink, and then dwelt he there seven days and seven nights; and then on the seventh day Judas called up from the pit and thus said, "I entreat and conjure you to take me out of this pit, and I will show you the holy cross of Christ." When he was out of the pit then went he to the place in which our Lord was hanged. When he came thither then he stretched out his arms and prayed to Christ, and thus said, "My Lord and Saviour Christ, thou who createdst heaven and earth and sea and all creatures which are therein, I entreat thee for thy great mercy that thou reveal to us thy holy cross, upon which thou sufferedst

ewen þises axian wille þonne warna þu þe þu hit hire næfre ne eyðe. We hit nyten ne ne cunnen. Ða hio þus hiom betweonan spræcen. þa cliopadan þare cwene cæmpan þider. Þ hio hetan þ hio rædlice coman toforan þare mære ewenan. þa hio beforan *hire stodan. þa cwæð hio hiom to. Soðlice ic secge þ ic eow ealle on fyre hate forbærnan. buton ge me soðlice gecyðan þa halgan eristes rode. Hi wæron þa sona swiþe aþyrhte geworden. Þ sealdon hire þa ænne þe iudas wæs gehaten. Þ hire to ewædon. Hlæfdige þes is soþfæst Þ he is gleawest úre gelæred Þ he mæg þe ealle þa þinc gecyðan þe þu us acsost. Seo ewen forlet þa hi ealle Þ nam iudan ænne. Þ him tocwæð. Nu is on þinum agenum gewealde ge þin lif ge þin deað. geceos nu swa hwæþer swa þu wille; he ȝswarode iudas þa hire. Þ cwæð. Gif hwyle man si hearde ofhingred. Þ man him lege toforan stanas ȝ hlafas. hwa is æfre swa dysig. þ wille etan þa stanas ȝ lætan þa hlafas. Him þa tocwæð seo mæra cwén eléna gif þu wille libban on heofenum oððe on eorþan. þoñ eyþ þu me. hwær sio halige rode cristes gehealden sy; Iudas hire ȝswarode ȝ cwæð. Ic nat hit. ne ne can. for þan hit wæs gedon mare þonne for hundtontigum gærum. Þ ic eom iung ȝ þ ne geman. him and-wyrde seo mæra ewen. eléna. Ic hæbbe geræd on þam halgum cristes bocum þ seo stow hatte *caluarie locum þe ure hælendes rod on gehealden is. Ac gecyþ me hwær sio stow sy. oððe ic mid hungre hate þe aewellan; Hire ȝswarode þa iudas eft. Þ cwæð. Ne ic þa stowe ne can ne ic þa gyt geboren næs; þa be-bead seo ewen eléna þ hine man náme. Þ sette on ænne diopne seað buton æte ȝ buton wæte. Þ þa wunode he þær seofan dagas ȝ seofan niht. Þ þa on þam seofoðan dæge [ȝa] cliopode iudas up of ȝam seaðe. Þ þus ewæð. Ic eow bidde ȝ halsige þ ge me of þisum seaþe úpatéon. Þ ic eow getæce þa halgan cristes rode; Ða he of ȝam seaðe wæs. þa fór he to þare stowe þe ure hælend on ahangen wæs. þa he ȝider com. þa aþænede he his handa. Þ to criste gebæd. Þ ȝus ewæð. Min drihten hælend crist þu þe gescopre heofenas ȝ eorþan ȝ sæ ȝ ealle gescæfta þe on þam sion-don. Nu bidde ie þe drihten for þinre mycelan mildheortnesse. þ þu aþtywie us þine þa halgan rode. þe þu on þrowodest.

The Jews
know nothing
of the Cross.

* [leaf 14,
back.]
Helena
threatens to
burn them to
death unless
they reveal
the Cross.

Judas is
detained.

He refuses
to disclose the
Cross.

* [leaf 15.]

He is cast
into a pit.

He promises
to say what
he knows.
He goes to
Calvary.

(death) and redeemed mankind, cause to ascend from that place the sweetest smell of all precious perfumes, that I may firmly believe on thee, thou that art King of all kings, thou that livest and reignest ever in eternity." When Judas had finished this divine prayer, then immediately all the place quaked, and there arose from that place the sweetest smell of all the most precious perfumes. Then forthwith Judas marvelled greatly and thus said, "I say of a truth that the Son of the living God is the Saviour and Redeemer of all mankind that will believe in him. I now entreat and conjure thee, my Lord Jesus Christ, that thou blot out my sin, that I may be in the number (of the elect) with my brother Stephen, of whom many good deeds are written (in the book) among the miracles of the apostles." When he had said these words then he took a spade and delved the earth. When he had delved twenty feet in the earth then found he three roods; and forthwith then he was very joyful. He took the three roods and bore them to the great city of Jerusalem before the great queen Helena. She then said to Judas, "Tell me on which of these roods our Lord was auhanged. I know that two of them are those of the two malefactors who were hanging on each side of him." Then Judas knew not what to say unto her, but took the three roods and set them in the midst of the great city of Jerusalem, and there awaited the glory (manifestation) of the Lord. Then it came to pass this day at noon that they brought in a young man that was dead. Then was Judas very glad of this, and said to the great queen Helena, "Lady, now may ye perceive the might of our Lord Jesus Christ." Thereupon Judas bade them set down the corpse, and he then took one of the roods and laid it upon the dead body, and then prayed very earnestly to God Almighty for his name and for his great mercy (and he also bad all the people to pray) that God Almighty would show, through his great might, which cross it was that he himself was hanged upon for the salvation of mankind. The body lay still as dead as it was before. He then took the second rood, but it was all the same. So he took the third, and then forthwith the man arose alive and whole, and blessed the name of the Lord. And all those who were there blessed, praised, and magnified the name of the Lord. Then was the malicious devil of hell stirred up with anger and with

þ mancyn alesdest. ȝ do þ þær astige upp of þære stowe se swetesta stænc ealra diorwurþra wyrt-gemanga. þ ic þonne fæst-
lice on þe gelefe. þ þu eart *ealra kynninga kyning. þu ȝe liofost. ȝ rixast á on eenesse. þa iudas þis godeunde gebed gefylled
hæfle. þa sona biofode eal seo stow ȝ þær astah úp of ȝære stowe
se swetesta sténc. ealra diorwurþesta wyrtgemanga. þa sona
iudas ȝæs myclum wundrode. ȝ þus cwæð. Ic soþlice secge þ se
ancanneda godes sunu is hælend. ȝ nergend. ealles mancynnes.
þe on hine gelyfan wyllað. Ic þe nu bidde ȝ halsige min drihten
hælend crist. þ þu adilegie mine synna þ ic mote bion on þæm
gerimtæle mid minum broþer steffane þe fiola goddra dæda siond
be him awritene. gemang þara apostola wundor-gewurcum; þa
iudas þas word gecweden hæfde. þa genam he ane spada. ȝ dealf
þa eorþan. þa he hæfde gedolfen twentig fota on þære eorðan.
þa fand he þrio roda. þa wæs he sona swiþe bliþe. Genam þa ȝa
þrio rodan. ȝ bær hio to þære wuldorfullan byrig. ierusalem. to-
foran þare mære cwene elenan. Hio cwæð ȝa to iudan *sege * [leaf 16.]
me on hwylc þiosse roda ure hælend ahangen wære. Ic wat
þ þa twa siondon þara twegra scaðena þe on twam healfeon
his hangiende wæron. þa nyste iudas hire þ to seegenne. Ac
genam þa ȝa þrio roda ȝ gesette heo onmiddan þære wuldor-
fullan byrig ierusalem. ȝ þær gebád drihtnes wuldres. þa hit
wæs æt none þas dæges. þa bær man ænne geongne cniht forð-
ferdne. ȝa wæs iudas þas swiþe bliþe. ȝ cwæð. to þære mæran
cwene elenan. Hlæfdige nu ge magon oncnawan þa mihte ures
drihtnes hælendes cristes; hwæt iudas het þa settan þ lic ȝ
genam þa ane rode ȝ legde uppe þam deadan bæd þa swiþe
giorne god ælmihtigne for his naman ȝ for his mæran mild-
heortnesse. ȝ eall þ fole ealswa biddan het. þ god ælmihti
scolde geswuteligan þurh his mæran mihte hwyle sio ród wære.
þe he self on ahangen wæs for mancynnes hælo. Se lichama
læg swa fórð dead swa he ár wæs. He genam þa oþre. þa
wæs hit eal þ ilce. þa genam he *þa þriddan. þa arás se
enliht sona libbende ȝ gesund ȝ drihtnes naman bletsode. ȝ ealle
þa þe þær wæron bletsodon ȝ heredon ȝ mærsodon drihtnes
naman. þa wæs se niþfulla diofol on helle mid eorre ȝ mid

Judas offers
up a prayer.

* [leaf 15,
back.]

They dig up
the ground
and find three
crosses.

* [leaf 16.]

They bring
them to
Jerusalem.

The true cross
is discovered
by means of
a dead body.
* [leaf 16,
back.]

hot-heartedness, and he therewith loudly roared and thus said, "Lo ! what man is this that hath now betrayed me ? O thou Nazarene Jesus ! through thy passion thou hast regained to thyself all the souls that I formerly by myself had betrayed. O thou Judas ! what is this that thou hast now done to me ? Erewhile I, through one Judas, the betrayer of Christ, was honoured, and I drew much people to hell, but through this Judas I am degraded." Then Judas became filled with the Holy Ghost and thus spake, "May the Saviour who liveth and reigneth sink thee into the deep abyss of hell !" Forthwith was the devil no longer anywhere to be seen or heard. When the blessed queen Helena heard this, she marvelled much at the great faith which Judas had in God, and she commanded that the cross should be worked up with gold and with silver and with precious stones (gems), and that churches should be built in that same place in which the holy rood was found, as her son Constantine had previously ordered. And Judas was then baptized by the city bishop (metropolitan), and the bishop changed Judas' name and after he was baptized called him Quiriacus. And he afterwards flourished so greatly that, after the death of the bishop, he was elected and consecrated a bishop. Then began Helena to enquire very earnestly concerning the nails which had been driven through the hands and feet of our Saviour. She commanded them to bring to her the holy bishop Quiriacus, who was formerly called Judas, and said to him, "I bid and conjure thee that thou make a search for the nails with which our Saviour was fastened to the cross." And forthwith the holy bishop, with his mass-priests and with his deacons and with the believing folk, departed thither to the place called Calvary, and bore with him the holy rood. When they came to the place, then he raised his eyes up to heaven and secretly beat on his breast and thus said, "My Lord Jesus Christ, I pray and beseech thee for thy great and exalted mercy that thou show me the nails with which thy holy body was fastened to the cross." When he had spoken these words, all the people said "Amen." And there came up a great light from the place in which the holy rood was discovered, and there appeared the nails shining and glistening in the earth like the purest gold. All those who were there spake and thus said, "Now may we know and understand of

hatheortnesse astyred. *J* he þa swiþe hlude rýmde *J* þus cwæð. Hwæt is la nu þe me beswicen hæfð. Eala þu nazarenisce hælend þurh þine þrunguna þe þu getuge to þe ealle þa sawla þe ic ær þurh me beswican hæfde. Eala þu iudas hwæt is þis þu me nu gedon hæfst. *Æ*r ic þurh þone iudas cristes belæwend wæs gewurþod *J* ie mycel folces to helle geteah. Nu ic þurh þisne iudan eam fram aworpen. Iudas wearð þa gefyllid mid þam halgan gaste *J* þus cwæð. Se hælend þe liofað *J* rixað þe besænce on þone diopan helle grund. Sona þa næs se diofol þær nahwær gesewen ne gehered. Ða hio þis geherde seo eadige cwen elena. þa wundrode hio swiþe þæs mycelan geleafan þe iudas. to gode hæfde. *J* hio þa halgan cristes rode bewyrcan het mid golde *J* mid seolfre. *J* mid diorwurþum gimmum. *J* cirican het getimbrian *on þære ilean stowe þe seo rod on afunden wæs. Swa hire sunu constantinus ær beboden hæfde; *J* iudas þa fullht underfeng æt þam burh-biscope. *J* se biseop iudas naman awænde. *J* hine het quiriacum sioððen he gefullad wæs. *J* he þa seoþen mærlice geþeah. þæt æfter þæs biseopes forðsiðe. he wearð to biscope gecoren. *J* gehalgod. Ða ongan sancta elena swiðe giornlice axian þa næglas þe ures hælendes handa *J* his fet þurh adrifene wæron. Hio het hiore to gefeccan þone halgan biseop ewiriacum. þe ær wæs iudas gehaten. *J* him to ewað. Ie þe bidde *J* halsige þu ofaxie þa næglas þe ure hælend on þære rôde mid gefæstned wæs. *J* he sona se halga biscof mid his mæsseprestum *J* mid his diaconum. *J* mid þam geleaffullum folce þider for. to þære stowe caluarie locum. *J* mid him beran het þa halgan rode; þa hio to þære stowe coman þa ahof he his eagan up to heofenum. *J* digellice on his briost beot. *J* þus cwæð. Min drihten hælend erist. Ie þe bidde *J* halsige for þinre mycelan *J* mæ*ran mildheortnesse. þu me gecyþe þa nægelas þe þin halige lichama on þære rode mid afæstned wæs; þa he þas word geeweden hæfde. þa cwæð eal þe fole amen. *J* þær eōm myeel leoht up of þære stowe þe seo halige rode on afunden wæs. *J* þær ætywedon þa næglas. *J* on þare eorþan seinan *J* bliean swa þe seloste gold; calle þa þe þær wæron. spræcon *J* þus cwædon. Nu we magon

Satan's
complaint.The Cross is
richly
ornamented.

* [leaf 17.]

Judas is
baptized.Helena
inquires for
the nails of
the Cross.* [leaf 17,
back.]Judas
di-covers the
nails.

a truth that the (only) begotten Son of God is the Saviour and Redeemer of all mankind that believe in him. And then the holy bishop St. Cyriacus, with great joy and gladness, took the nails and brought them to the worshipful queen Helena ; and forthwith she bowed her knees and inclined her head to the earth, and inwardly she prayed to the nails, and earnestly began to consider to what purpose she might best employ the nails. Then came there a voice from heaven and said, "Take the nails, Helena, and command them to be forged on thy son the Emperor Constantine's bridle, then shall he obtain victory and peace in every battle." And then she did as was bidden her through the Holy Ghost, and she then gave many gifts to the bishop Quiriacus. And the holy bishop had so many gifts from God that he through his divine prayers healed many divers diseases. And the blessed queen Helena again returned to the city of Rome, and made known all these things to the great Kaiser Constantine, and she bade all her folk that they should ever keep this day, on which Christ's holy rood was found, in great honour. The Jews had taken Christ's holy rood, through the devil's lore, and had hidden it under the earth one hundred and thirty-three years, but the merciful Lord would not permit that the cross on which he himself had willingly suffered and redeemed all mankind should be any longer concealed, but that it should be gloriously manifested, as we have before told you, on this day, for his praise and honour, and for our heal and preservation from all the devil's temptations. It is meet that we ever honour this day with church-going and with alms-deeds and with holy prayers, so that we may so sanctify ourselves through the holy rood of Christ that we may escape all assaults of devils in this life and their fellowship in the future life. And may our Lord, who suffered on the holy rood, so help us that we may observe what our Lord's will is, and what is needful for ourselves ; and ever let there be thanks to him because he suffered for us, and to him ever be praise and honour for all his goodness which he hath shown to mankind, for ever and ever to all eternity. Amen.

oncnawan ȝ ongeton soþlice. þ se acænneda godes sunu. is hælend. ȝ lysend ealles mancynnes. þe on hine gelefað; ȝ he þa se bycop *sanctus* cwiriacus mid mycelre blisse ȝ mid gefean. genam þa næglas ȝ hio brohte to þare arwurþan cwene elenan. ȝ heo sona heore cneowe gebygde. ȝ hire heafod ahelde to þære eorþan. ȝ inweardlice hio gebæd to þam næglan. ȝ giornlice þencað ongan. hu hio ymbe þa næglas betst gedon mihte. Da com stæfn of heofenum. ȝ cwæð. Nim þas næglas eléna. ȝ heo besmiþian hát on þines sunu bridle constantinus þæs casercs. Þænne gefærð he sige. ȝ sibbe on aghwylcum *gefeohte. ȝ heo þa swa dyde swa hire beboden wæs. þurh þone halgan gast. ȝ hio þa gifede mycele þinc þam biskepe cwiriace ȝ se halga bycop swa mycele gife hæfde æt gode. þ he þurh his godcunda gebeda mænige mistlice untrumnessa gehælde; ȝ heo þa seo eadige ewen eléna eft ongean fór to rome byrig. ȝ ealle þas þinc þam mæran kasere constantine gecydd. ȝ heo budon þa eallum þam folce. þ heo symble þysne dæg mid mycelre arwurþnesse healdan scoldon. þe seo halige cristes rode on afunden wæs; þa iudéas naman þa halgan cristes rode þurh diofles lare. ȝ hio behyddon under eorðan. an hund geara ȝ bri ȝ þrittig geara; þa nolde se mildheorta drihten geþafigen þe on hire self willes þrowode. ȝ on þam rode tacne eall mancyn alysyde. þ heo behyd aleanc wære. ac heo wuldorfullice geswutelode eal swa we ær beforan eow ræddon. on þisum halgan dæge! him selfum to lofe ȝ to wurðmynte. ȝ us to hæle. *ȝ [g]escyldnesse wiþ ealle diofles costrnunga us gedafenað þ we þisne dæg. simble wurþian mid circ-socnum. ȝ mid ælmesdædum. ȝ mid halgum gebedum. þ we þurh þa halgan cristes rode us gebletsian moton. þ we ealle diofla on þisum life. ȝ on þam toweardan hynþa. ȝ midwununga forbugan magon. ȝ motan; we drihten þe on þære halgan rode þrowode us gefultumige þ we hit swa to healdan moton swa ures drihtnes willa si. ȝ us s[e]lfum þearflic si. si him simble þanc þæs þe he for us þrowode ȝ si him simble lof ȝ wuldor ealre¹ his godnessa. þe he mancynne gecyd hæfð. a on ealre wurulda wuruld a on ecnesse. A M E N.

St. Quiriac
took the nails
to Helena.

A heavenly
voice bade her
to forge them
on her son's
bridle.

*[leaf 18.]

Helena
returned to
Rome, and
related all
these
marvels to
her son.

All folk were
bidden to
honour the
day on
which the
Cross was
found.

*[leaf 18,
back.]

Let us bless
ourselves
through the
Cross from all
wiles of the
devil.

¹ MS. *ealre*.
To God be
honour and
glory for ever
and ever.

II.

PE HOLY RODE*.

[Ashm. MS. Bodleian Lib. 43.]

[fol. 63 b.] **Pe** holi rode **pe** swete tre¹! riȝt is to habbe in munde
 1 treo.
 2 deþe.
 3 þurf.
 4 þulke.
 5 þat we.
 6 firstibouȝt.

þat haþ fram stronge deþ² ibroȝt to lyue³! al mankunde
 7 And sibþe
 8 þurf a treo to
 9 lyue.
 10 bouȝte.
 11 Of þe treo.
 12 omitted.
 13 þe.

þorū³ a⁴ tre¹ we⁵ were uerst uorlore⁶! and uerst ibroȝt
 to grounde

And þoru a tre seþþe to lyue⁷ ibroȝt ihered be þulke 4
 stounde

Al [h]it com of one more! þat ous to deþe broȝte⁸
 8 brouȝte.
 9 aȝe.
 10 bouȝte.
 11 Of þe treo.
 12 omitted.
 13 þe.

And þat ous broȝte⁸ to lyue aȝen⁹! þoruȝ⁸ ihesus þat ous
 boȝte¹⁰

Of þe appeltre¹¹ þat our uerste¹² fader! þen¹³ luþer appell
 nom

In þe manere þat ichulle¹⁴ ȝou¹⁵ telle! þe swete rode com 8
 14 ich wole.
 15 ȝou nou.
 16 þe.
 17 man.
 18 sinne.
 19 his.
 20 ȝurne.
 21 þeȝ hit.
 22 MS. And,
 H. Ane,
 23 louerd.

þo adam our¹⁶ uerste fader¹⁷! þe sunne¹⁸ hadde ido
 And idriue was out of parais! and eue is¹⁹ wif also
 After milse ȝerne²⁰ hi cride! þei it²¹ late were

Ane²² bi-heste [he] hadde of our lord²³! þo me him drof 12
 24 omitted.
 25 whan.
 26 fulfuld.

þat²⁴ wen²⁵ þe tyme were uolueld²⁶! our lord²³ him wolde
 biȝenche

And wiþ²⁷ oile of mylse smerie²⁸ him! and his sunne¹⁸
 27 mid.
 28 smirie.
 29 aquenche.

Gret hope hadde to þis biheste! adam euermo
 In þe ualeie of ebron! he lyuede in tene and wo 16
 Twei sone he hadde seþþe! caym and abel
 þat on slouȝ þat oþer uor en-vie! as ȝe witeþ wel

* Collated with Harl. MS. 2277 (imperfect).

II.

HOU PE HOLY CROS WAS Y-FOUNDE*.

[Vernon MS. Bodleian Lib.]

þE holy Rode, þe swete treo· riht is to hauen in muynde,
 þat haþ from strong deþ i-brouht· to lyue al Monkuynde,
 þorwh a treo we weore for-lore· and furst i-brouht to
 grounde,

[fol. 28 b,
col. 2.]

4 þorwh a treo seþþe to liue i-brouȝt· I-heried beo þulke
 stounde!

Through a
tree mankind
were ruined,

Al hit com of one More· þat vs to deþe brouȝte,
 And þat vs· to lyue aȝein· þorwh Ihesus þat vs bouȝte ;
 Of þe treo· þat vre furste Fader· þe luþer Appel of nom·,
 8 In þe Maner· þat ich ow telle wole· þe swete Rode com :

and through a
tree were
saved.

¶ þo Adam vre furste Fader· þe sunne hedde i-do
 And i-driue out of Paradis·, and his wyf also,
 After Milce wel ȝeorne he criede·, þeiȝ hit late were ;

12 A bi-heste he hedde of vr lord·, þo me him drof out
 þere,

God promised
Adam the
Oil of Merci
when he was
driven out of
Paradise.

þat whon þe tyme weore folfuld· vr lord him wolde bi-
 þenche,

And mid Oyle of merci smere him· and his sunnes
 quenche :

Gret hope hedde Adam· to þis bi-heste euer-mo :

16 In þe valeye of Ebron· he liuede mid teone and wo :

Adam and
Eve lived in
great hope of
this.
In Hebron
they lived in
sorrow and
woe.
Two sons they
had, Cain and
Abel.

Twey soncs he hedde seþþe; Caym· and Abel :

For Envy· þat on slouȝ þat oþur· And þat ȝe witeþ wel :

* The Title is taken from the Index.

þo caym hadde his broþer aslawe: iflemd he was þeruore

þo adam isei þat he hadde: is twei sones uorlore 20

He wep *and* made deol Inouȝ: lord he sede þin ore

Ney womman ichabbe to muche ibe: Inele com ney hire

nammore

þre harmes ichabbe þoru hire iheued: my-sulf uerst
uorlore

And myne sones boþe alas: *and* of al womman is more 24

Nolde adam come þo ney is wif: two hondred ȝer ne
more

Vor wo þat he hadde uor hire: *and* euere he lyuede in
sore

Seþþe he hadde toknynge of our lord: þat he scholde to
is wif wende

Ne dorste he noȝt be þer aȝen: an sone he hadde aten- 28
ende

*ⁿ not quite clear. Seth he let is name *nempne: *and* seþþe he hadde mo
Al is lif þe seli mon: ladde in tene *and* wo

þo he was of nyne hondred ȝer: *and* two *and* þritti old

þe strengþe him failede of is lymes: is bodi bicom al 32
cold

He ne miȝte noȝt swynke aboute þe erþe: þe wedus up to
drawe

Of is lif he was anuyd: he wilnede be of dawe

He sat *and* carede of is lif: he clupede is sone seth

Sone he sede icham weri ileued: ich wilny muche my deþ 36

þo ich was idryue of parais: our lord bihet me þere

To smere me wiþ þe oile of mylce: wen it tyme were

So longe ichabbe abide þer-after: þat I ne may libbe
nammore

To parais þou most þer-after go: *and* bidde him mylce 40
and ore

þo Caym hedde his broþur i-slawe i-flemed he was þer-
fore : Cain slew his brother, and
was banished.

20 þo Adam sayȝ þat he hedde boþe his sones for-lore
He wep and made deol i-nouh: "lord," he seide "þin
ore !

Neih wommon ichaue to muche i-beo; I nule come neih
hire no more ! Adam says
that he will
come near his
wife no more,

þeo harmes ichabbe for hire i-had; my self furst for-
lore,

24 And nou my sones, welawey ! of Al. wommon is more" : nor did he for
more than
200 years.

¶ þo nolde Adam come neih his wyf two hundred ȝer
and more,

For wo þat he hedde i-had; and euere he lyuede in sore : Adam and
From vr lord toknynge he hedde seþþe þat he scholde
to his wyf wende : Eve come
together
again.

28 Ne dorste he not beo þer a-ȝeyn: A child he hedde
atte ende, Eve bears him
another son,
Seth.

Seth: he let his nome nempne; and seþþen heo hedden
mo :
Al his lyf þis seli mon liuede in teone and wo :

¶ þo he was of Nyne hundred ȝer, and two and þritti When Adam
old, was 932 years
old he was too
feeble to work.

32 His strengþe faylede of his Limes; his bodi bi-com al
cold ;

Mihte he not aboute þe eorþe swynke; ne þe weodes vp
to drawe ;

Of his lyf he was a-nuyȝed he wilnede to ben of dawe : He was tired
of his life,
[fol. 29,
col. I.]

He sat and Carede of his lyf: he clepte his sone Seth:

36 "Leoue sone icham weri of-liued; ich wilne aftur my deþ : He tells Seth
þo ich was i-driuen out of paradys, vr lord bi-het me
þere

Wiþ Oyle of Milce smere me whonne hit tyme were ; He must
go to
Paradise for
the Oil of
Mercy.

So longe ichabbe þer-aftur a-bide þat ich may libbe no
more :

40 To Paradys þow most þer-after go and cr en him Milce
and ore ;

þe angel þou schalt þer Ifynde: þat drof me out at þe
ȝate

Say ich abide þulke biheste: me þencþ it comeþ to late
And þat elde me haþ ouercome: þat I ne may libbe
longe

MS. auonde. Bede him þat ich deie mote: and þe oile of mylce auonge¹ 44

Ine can nanne wei quaþ is sone: þuderward ich wene

Leue sone quaþ adam: þe wei is wel i-sene

Wen þou comst to þe ende of þis ualeie: a grene wei þou
schalt wende

þat riȝt euene estward geþ: to parais last þe on ende 48

þer-bi wende þi moder and ich: þo ich parais uor-let

Euerich stepe þat we on stepe: uorbarnde under our uet

Ne myȝte neuereft þer gras growe: and al þe oþer wei
is grene

For þe foule sunne þat we dude: our stapes worþ isene 52

[fol. 64 b.] þer-by þou myȝt wiþboute defaute: to parays euene
gon

Seth nom is fader blessyng: and wende him uorþ anon

þe stapes he vond uorwelwed: as is fader him sede

þo he to þe ȝate com: he ne dorste go ner vor drede 56

An angel com sone to þe ȝate: and escte wat he soȝte

He sede þat to him an ernde: fram his fader he broȝte

þat he was old and weri ilyued: and þat him longede
sore

After þe swete oyl of mylce: uor he ne myȝte libbe 60
nammore

þe quaþ þe angel is he so: he ne schal þer-of noȝt
doute

þe Aungel þou schalt þere fynde· þat drof me out atte
ȝate:

An angel
stands at the
gate of
Paradise.

Sey þat ich a-byde þat ilke bi-heste· ac hit comeþ wel
late,

And þat Elde me haþ ouercome· þat i ne may libbe not
longe;

44 Bidde him þat ich dye mote· and þe Oyle of Milce a-
fonge":

¶ "I· con no wey," quaþ his sone, "þiderward þauh ich
wene":

Seth says he
knows not the
way.

"Leue sone," quaþ Adam þo·, "þe wei is wel i-sene,
Whon þou comest to þe hed of þis valeye·, a grene wey
þou schalt fynde,

Adam bids
him go to the
head of the
valley, and to
follow the
green path.

48 þat geþ as euene as he may· to paradys þe on ende;
þer biȝonde þi Modur and ich·, þo we Paradys forleete,
Euerich stude· þat we on stepten· for brende al wiþ vre
fete;

He will also
see the path
by which his
parents left
the Garden
of Eden.

Ne mihte neuer eft· gras þer-on grouwe·, and al þe oþur
wey is grene,

52 For þe foule sunne þat we duden· vr fet-steppes beop
euer sene;

þerbi þou miht wiþ-oute defaute· to Paradys euene gon":
Seth! nom his fadur blesyng·, and þe wey þiderward
nom;

þe steppes he fond ful wel i-wered· as his fader him
sede:

56 þo he to þe ȝate com· he dorste go no ner· for drede·:

Seth reaches
Paradise.

¶ An Angel þer com sone to þe ȝate· and asked what he
souhte:

He seide· a tipinge to him· from his fader he brouhte,
þat he was Old· and weri of-liued·, and þat he was
alonged sore

He delivers
his message.

60 After þe Oyle of Milce·, þat him was bi-hote·, for he
miȝte libbe no more:

¶ "þe," quaþ þe Angel, "is he so? he ne schal þer-of
nout doute:

Put In þin heued at þe ȝate: and stond þi-sulf wiþþoute
 He pulte In is heued as he bed: and bi-huld al aboute
 So murie ne þoȝte him neuer in no stude: þei he stode 64
 him-sulf wiþþoute

So gret delit he hadde and Ioie: of þe foules murie song
 Of þe swete med al-so: and of þe floures þer among
 Of ech maner frut þat he sei: þat smolde also swote
 þat of ech maner vuel as him þoȝte: amon miȝte habbe 68
 þer-of bote

Him þoȝte ȝif he moste þere: biholde In eny stounde
 Euermo he myȝte In Ioie be: his lymes hol and sounde
 Amydde þe place þat was so uair: he sei an vaire welle
 Of wan alle þe wateres þat beþ anerþe comeþ: as þe þe 72
 bok deþ telle

¹? sere.
 Ouer þe welle stod a tre: wiþ bowes brode and lere¹
 Ac it ne bar noþer lef ne rynde: as it uorolded were
 A neddre it hadde biclupt aboute: al naked wiþþoȝte
 skynne

þat was þe tre and þe addre: þat made adam uerst do 76
 sunne

Efsone he bihuld In ate ȝate: þe tre him þoȝte he sei
 Vaire ileued and iwoxe: up to heuene an hei
 A ȝong child he sei up þe tre: in smale cloþes iwounde
 þe more of² þe tre him þoȝte tilde: þoru-out helle 80
 grounde

² MS. of to.

His broþer soule abel ek: him þoȝte In helle he sei
 þe angel him drof þo fram þe ȝate: þat he nas nammore
 þer nei

þe child he sede þat þou iseis: a noueward þe tre
 Godes sone it was þat wole anerþe: uor þine fader 84
 sunne be

And þe oile of milce wiþ him bringe: wen þe tyme
 Iuelle is

And smere þer-wiþ and bringe of pyne: þi fader and
 alle his

Pult in þyn hed· here atte ȝate·, and stond þi-sclf wiþ-oute":
 He pult[e] in his hed·, as he bad·, and bi-heold al aboute;
 64 So murie þouȝte him neuere in no stude·; þeiȝ his bodi
 weore wiþ-oute,

Seth is told to put his head inside the gate.

¶ Him þouȝte· ȝif he moste þere· bi-holden eny stounde,
 Euermore he mihte in ioye libbe·, in limes hol and
 sounde·:

¶ Amidde þe place· þat was so feir· he sauh a feir welle,
 72 Of whom alle þe watres on eorþe comeþ·, as þe Bok vs
 deeþ telle;

He saw there a well that supplies all the waters of the earth.

Ouer þe welle stod a treo·, wiþ bowes brode and lere¹,
 Ac hit ne bar. Lef· ne Rynde·, bote as hit for-Oldet were;
 A· Neddre hit hedde bi-clupt a-boute·, al naket wiþ-outen
 skynne;

¹ ? sere.
 Also a tree leafless and bare, embraced by an adder.

76 þat was þe treo· and þe Neddre· þat furst made Adam
 do synne:

He bi-heold eft sone in atte ȝate·, þat treo eft sone he seihi,
 Swiþe feir hed· and i-woxen· vp to heuene an heih;
 A-nowarde he sayh· a ȝong smal child·, in smale cloþes
 i-wounde:

He looked in again and saw a tree reaching to Heaven — in the top he saw a baby in small clothes.

80 þe Roote of þe treo him þouȝte tilde· a-doun to helle
 grounde;

The root of the tree reached to Hell, where Abel his brother was.

Abeles soule his broþur also· him þouȝte in helle he seihi;
 þo drof þe Angel· him from þe ȝate· þat he no more ne
 seihi:

¶ "þe child," quaþ þe Angel·, "þat þou seȝe· anouwarde on
 þe treo,

The child in the tree was God's Son,

84 þat was Godus sone· þat wolde on eorþe for þi fader
 sunnes beo,

And þe Oyle of Milce bringe mid him· whon þe tyme
 i-fuld is

who should bring the Oil of Mercy to man.

To smere þer-wiþ· and bringen of peyne· þi fader and
 alle his":

þe angel wende to þulke tre: an appell þer-of he nom
 And tok seth þer-of þre curneles: þo he to him com 88
 And bed him þulke curneles legge: vnder is fader
 tongue

And burie him wen he were ded: and loke wat þer-of
 spongē

Seth wende azen as he com: uor þe wei was wel isene

[fol. 65.] Vor þe stepes were al uorbrend: and þe oþer wei al 92
 grene

þo he was hom azen¹ icome: his fader he fond ded

þe curneles he dude vnder is² tongue³: as þe angel⁴ him
 hadde ised

And seþþe⁵ he burede him as riȝt was: in ualeie⁶ of
 ebron

And of-swonke is owe⁷ mete⁸: he nuste no betere 96
 iwon

Wiþþynne an⁹ vewe ȝer þer-after: þis curneles gonue
 [ups]pringe¹⁰

þre [faire] ȝerden¹¹ þer woxe of¹²: vaire þoru alle þinge¹³

þo hi were iwoxe to¹⁴ þe lengþe: of an elne¹⁵ ich wene

In þulke stat hi stode longe: and euermore grene¹⁶ 100

Vorte moyses þe prophete: aboute eode¹⁷ in þe londe

To lere þat folc of israel: [and] þo vond he þe ȝerdon
 stonde

Lo her he sede¹⁸ gret toknyng¹⁹: of þe holi trintye

Fader and sone and holi gost: of þis ȝerden þre 104

Vp he hem nom²⁰ wiþ gret honur: and in auair²¹ cloþ

hem wond²²

A swote smul þer com out of²³: þat smulde²⁴ in-to al
 þat lond²⁵

Te confermy [þe] bet²⁶ is lawe: he ber²⁷ hem uorþ in²⁸
 is hond

Ech sikemon²⁹ [þat] þerto hopede: is hele anon³⁰ he 108
 vond.

To teche þat folc þe riȝte³¹ lawe: þe ȝerden aboute he
 ber

¹ aȝe.

² his.

³ tungē.

⁴ þangel.

⁵ siþþe.

⁶ þe val.

⁷ omitted.

⁸ so in H., but
 read mede.

⁹ a.

¹⁰ vpspringe.

¹¹ þre faire

ȝurden.

¹² omitted.

¹³ fairest of

alle þinge.

¹⁴ omitted.

¹⁵ MS. helue.

¹⁶ andallegata

faire and

grene.

¹⁷ ȝeode.

¹⁸ seide.

¹⁹ tokning.

²⁰ Vp in nome.

²¹ fair.

²² hi wounde.

²³ þer-of.

²⁴ smilde.

²⁵ londe.

²⁶ þe bet.

²⁷ her bar.

²⁸ on.

²⁹ sik man.

³⁰ sone.

³¹ riȝt.

¶ Po wende þe Angel to þulke treo', an Appel þer-of he nom;

The Angel takes an apple off the tree and gives

Nota.
three kernels of it to Seth. He is to lay them under Adam's tongue when he is dead.

88 Preo Curnels he tok him þer-of seþþe; þo he to him com, And bad him þulke Curnels legge vndur his fader tongue Whon he weore ded and i-buried, to loke what þer-of sponge:

¶ Seth wende a-ȝeyn as he com; þe wey was wel y-sene,

92 For þe stappes weore al for-brend; and þe oþur wey al grene:

þo he was hom a-ȝein i-come his fader he fond ded; He dude þe Curnels vndur his tongue; as þe Angel him bed, And seþþe buriede him, as riht was; in þe Vaal of Ebron,

When Adam died Seth did as he was bidden.

96 And bi-swonk his owne mede, þo he nuste non oþer whon:

¶ Wiþ-Inne a fewe ȝer þeraftur þis Curnels bi-gonne to springe;

After a few years the pips began to grow.

Preo smale ȝerden þer woxen, feire þorwh alle þinge; þo heo weoren i-woxen to þe lengþe of an Elne, ich wene,

Three small trees grew up. For a long time they remained only an eln long.

100 In þulke stat heo stoden longe and euere-more grene,

¶ Forte Moyses þe prophete eode her in þis londe

To leren þe folk of I[s]rael, and he fond þe ȝerden stonde: "Lo her," he seide, "gret toknynge of þe holy Trinite,

Moses found the trees and took them up.

104 Of Fader and Sone and Holigost: of þeose ȝerden þre":

Vp he hem nom wiþ gret honour, in feir cloþ he hem wond;

A swote smel þer com a-non out of, þat smelde in-to al þat lond:

To Confermen bet his lawe he bar hem forþ in his hond;

He bore them forth in his hand and healed the sick with them.

108 Vche seek mon þat þer-to hopede his hele a-non he fond:

To teche þat folk þe rihte lawe þe ȝerden wiþ him he beer,

And eke to hele sikemen: two and fourti ȝer

¹ Sippe þo
scholde deye.

² silf.

³ more þan.

⁴ hie.

Seþþe he deie scholde¹: þe ȝerden he sette er
Vnder þe hul of tabor²: deide him sulf² þer

112

þer stode þe ȝerden grene: mo þen³ a þousend ȝer

Vorte Seint dauid þe kyng com: þat was of gret power
So þat he was þoru þe holi gost: ihote vorte heie⁴

To þe hul of tabor: in þe lond of arabie

116

þpreoȝorden.

⁵ Neoȝedayes.
⁷ er.

þat he þulke ȝerden þre⁵: vette and wip him nome

Nye dawes⁶ he was þuderward: ar⁷ he þuder come

Wip gret honur he nom hem up: þo he þe ȝerden

⁸ nom.

vond⁸

þe suotnesse þat þer-of com: velde al þat lond

120

Wip gret melodie of is harpe: Seint dauid þe ȝerden
nom⁹

And¹⁰ to ierusalem hem [he] ladde: and nyþe dai¹¹ hom
he com

In a derne stude¹² he hem sette: uor it was in þe euen-
yng¹³

Vorte amorwe þat he iseie¹⁴: wuder¹⁵ he myȝte hem 124
bringe

A morwe þo he com þerto: to one hi were alle icome

¹⁶ omitted.

And Imored so uaste also¹⁶: þat hi ne myȝte awei be [i]
nome¹⁷

þeo ynone.

¹⁸ þreo come.

¹⁹ what.

²⁰ omitted.

²¹ duðearere.

²² hou long:

hi were.

[fol. 65 b.]

²³ wite.

²⁴ þis.

²⁵ in.

²⁶ þe.

²⁷ wax.

²⁸ heȝe.

²⁹ heo.

³⁰ nomore.

³¹ afterward.

³² H. omits as

hi wuste.

³³ from II.

³⁴ Ac euere

afterward:

faire youn hit

stod.

³⁵ onured.

³⁶ god.

þat alle þre bicome¹⁸ to on: wat¹⁹ bitokeneþ pis

Bote þat²⁰ fader and sone and holi gost: al o god it is 128

Seint dauid aboute þis holi ȝerde: a strong wal let rere²¹

And nom gode ȝeme hou it woxe²²: fram ȝere to ȝere

þat he myȝte at[t]e laste iwete²³: hou old þat²⁴ tre were

Wip a cercle of seluer he bond: ech ȝeres scute þere* 132

So þat wiþpinne²⁵ þritti ȝer: þis²⁶ tre wox²⁷ wel heie²⁸

Ac it²⁹ ne wox²⁷ nammore³⁰ þer-after³¹: as hi wuste³² bi

þe [siluer]³³ beie

Ac euer in on þer-after³⁴ swiþe vaire it stod³⁴

Seint dauid it honured³⁵ wel: uor he wuste [þat] it 136
was good³⁶

* H. omits line 132.

And helede þer-wiþ seke Men·, two and Fourti ȝeer·:

¶ Seþþe þo he dyen scholde· þe ȝerden he sette er
 112 Vndur þe Hul of Tabor·, and dyede him-self þer·:
 þo stoden þe ȝerden grene· More þen A þousund ȝeer
 Forte saint Dauid· þe kyng com· þat was of gret pouweer,
 So þat he was·, þorwh þe holigost·, i-hote forte heiȝe

Before he
died he plant-
ed the trees
under Mount
Tabor. There
they stood
until David
found them.

116 To þe Hul of Tabor·, in þe lond of Arabye·;
 þat he þulke ȝerden fette· and heom wiþ him nome·:
 Nyne dayes· he was þiderward· er he þider come·:
 Wiþ gret honour he nom hem vp·, þo he þe ȝerden fond·: [fol. 29,
 col. 2.]

120 þe swotnesse þat þer-of com· fulde al þat lond·:
 Wiþ gret Melodye of his Harpe· saint Dauid þe ȝerden
 nom,

And heom hom to Jerusalem· þe Niþe day hom he com·;
 In a priue stude he hem sette·, þo hit was in þe Euen-
 ynge

David took
them to
Jerusalem.

124 Forte a Morwe þat he seȝe· whodere he hem miȝte
 bringe;
 A Morwe· þo he com hem to· to one ȝerde heo weren
 alle i-come,
 And i-Mored also faste· þat heo ne mihte ben a-wey
 i-name;

¶ þo heo weoren alle· to on by-come· what bi-tokneþ þis
 128 But Fader· and Sone· and Holigost· and al o god hit is?

The three
trees became
one,
as a sign of
the Holy
Trinity.
David built a
strong wall
around the
tree.

¶ Seint Dauid· a-boute þis ȝerden· a strong wal he lette
 arere,

And nom good ȝeme· hou longe he woxe·, from ȝere· to
 ȝere;

Wiþ a Cercle· he bond hym a-boute·, ȝer after ȝere,
 132 þat he mihte atte laste i-wite· hou old þat treo were·;
 So þat wiþ-Inne þritti ȝer· þis treo wex wel heiȝe,
 Ac hit wox no more afterward·, and þat he wuste· bi
 þe seluerne byȝe;

He put a
silver ring
around, to see
how much the
tree increased
yearly.

Ac euere in on afterward· Feir and Grene hit stod·;
 136 Seint Dauid· hit honourede wel·, for he wuste þat hit
 was good·:

1 off.

2 ffor.
3 wyff frrie.

þo Seint dauid hadde ido: þe sunne of¹ lecherie
 And manslauȝt þo² he let sle: vor² his owe wif vrie³
 And our lord nom þer-of wreche gret: swiȝe sori he
 bicom

His penaunce he dude vnder þis tre: þat he þer-uore 140
 nom

⁴ makede ek
 þane.
⁵ sinnes.
⁶ whatikere.
⁷ ffor þe
⁸ omitted.
⁹ bigan.
¹⁰ ek.
¹¹ olde.
¹² omitted.
¹³ arere.
¹⁴ H. omits
 ac he deide.
¹⁵ fourteþe.

þer he made eke þen⁴ sauter: his sunne⁵ vorte bete
 þe raper⁶ it him was uorȝeue: uor þat⁷ [holi] tre so⁸
 swete

þo bigon⁹ he eke¹⁰ uor is sunne: þe holi¹¹ temple to¹²
 rere¹³

Swiȝe noble in ierusalem ac he deide¹⁴: in þe fourteþe¹⁵ 144
 ȝere

þe kyng salomon is sone: þat kyng was seþþe þere
 After him þe temple bulde: þat he ȝare were
 Two and þritti ȝer he was þer¹⁶-aboute: and is fader
 fourtene also

16 H. omits
 þer.17 þritti.
 18 er.
 19 work.

So þat it was six and fourti¹⁷ ȝer: ar¹⁸ þat worke¹⁹ were 148
 ido

20 þat.
 21 him.
 22 þe holi
 tree.
 23 owar.
 24 hire.
 25 hewe and
 fullie.
 26 makie.

þo þe²⁰ work was al-mest ido: hem²¹ vailed a vair tre
 þat holi tre²² was fairest þo: þat hi myȝte awer²³ ise
 Salomon it²⁴ let velle and hewe²⁵: as queinteliche as he
 miȝte

And let it mete and make²⁶ more bi a fot: þen is 152
 riȝte

27 stede.
 28 legge.

And broȝte it [in]-to is riȝte stude²⁷: and lacy²⁸ wolde
 it þer

29 o.
 30 lete.
 31 stronge.

þo was it bi a²⁹ fot to schort: [as euene] as hi mete it er
 þe carpenters it let[e]³⁰ adoun: in strong³¹ wraȝþe and
 grete

To noþing þat hi it broȝte to: hi ne miȝte it make²⁶ 156
 Imete

32 old.
 33 makede.
 34 atte.

A brugge ouer an olde³² dich: hi made³³ hit ate³⁴
 laste

þo hi ne miȝte in þe temple: to non oþer wore it
 caste

¶ Po seint Dauid i-sunged hedde þe sunne of lecherie,
 And Mon slauht þo for Bersabe he lette slen Vrie,
 Vr lord nom þer-of wreche gret, swiþe sori he bi-com ;
 140 Vndur þe treo his penaunce he dude þat he þer-fore nom ;
 Þer he made þe Sauter, his sunnes forte bete,
 And þe raþere hit him was for-ȝiue for þe holy treo so
 swete :

David did
penance for
his adultery
and murder
under this
tree. Here too
he made the
Psalter.

¶ Po bi-gon he eke for his sunne þe holy Temple to
 arere,
 144 Swiþe noble in Jerusalem, ac he dyede in þe fourtene þere :
 David died,

¶ His sone, þe kyng Salomon, þat after him kyng was
 þere,

and Solomon
his son reigned
in his stead.

After him þe Temple bulde forþ þat heo folliche redi
 were :

Solomon
builds the
Temple.

þeraboute he was þritti ȝer, and his fader fourtene
 also ;

148 So þat hit was foure and fourti ȝer er þat werk weore
 i-do :

þo þat werk was alonest redi hem faylede a feir treo :
 þat holy treo was þe feireste þo, þat me mihte owhere
 i-seo ;

When the
work was
almost done
they wanted a
goodly tree.

¶ þe kyng Salomon hit let hewen, As qweynteliche as he
 mihte,

152 And let hit nymen and make more bi a fote þen his rihte ;
 þo hit was brought to rihte stude and i-laced scholde
 beo þer,

They take up
this holy tree,

þo was hit bi a foote to schort, as euene as heo
 meeten er ;

þe Carpunter hit leyde a-doun in strong wraphþe and
 grete,

but the
carpenters can
do nothing
with it.

156 To no þing þat he hit euere dude he ne mihte hit
 maken i-meetete :

¶ A brugge ouer an Old dich heo maden þer-of atte laste,
 For wraphþe þat heo ne mihten to non oþur werk hit
 caste :

They make a
bridge with it
across an old
ditch.

1 ȝeode.

2 meni.

3 while,

4 aleadi.

5 omitted.

6 ise3.

7 Honured.

8 akneo.

9 þerne3.

þer ouer eode¹ mony² amon: þe wule³ it þer lay
 Nuste [noȝt] alle wat it was: þat defoulede it aday⁴ 160
 þe quene of saba com þeruorþ: and⁵ anon so heo it
 isei⁶

Honured[e]⁷ it [wel] vaire and sat akne⁸: heo nolde
 come þerney⁹

Bi anoþer wei heo wende uorþ: to salomon heo com
 As heo him hadde wide¹⁰ isoȝt: to lerny of is wisdom 164
 þoru grace þat our lord¹¹ hire ȝef¹²: to salomon heo
 sede

þat þat¹³ tre ne scholde noȝt ligge þer: ȝif¹⁴ he dude
 bi hire rede

Vor þer scholde ȝut a mon: deie on¹⁵ þulke tre
 þoru wam¹⁶ al þe lawe of giwes: destrued scholde be 168
 Salomon it let nyme sone: and vnder erþe¹⁷ it caste
 Wel depe¹⁸ [fur] fram alle men¹⁹: and burede²⁰ it swipe²¹
 vaste

So longe so it þer-after were²²: a uair walle²³ þer
 sprong

And a uair [water] seþþe wiþ god²⁴ fisc: boþe dep²⁵ and 172
 long

Mony²⁶ sikemen þer²⁷ come: and hor vet wesche þere²⁸
 Oþer hodan²⁹ oþer baþede al: pur hol anon [hi] were
 þat water hi honurde muche³⁰: and wolde þer-Inne
 wade

Ac hi nuste noþing³¹ of þe tre: þat al þe vertu made 176
 Seþþe it was þer-after longe: þat our lord anerþe³² com
 And þat fole bispek³³ is dep: and hor red³⁴ þer-of nom
 þis tre bigon to flete³⁵ anon: as our lordes³⁶ wille
 was

þe giwes come and founde þat tre³⁷ fletyng³⁸ þer³⁹ bi 180
 eas

Hi nome it vp uor it was vil: and ileie hadde þer
 longe

And made³⁹ þer-of þe holi rode: our lord [þer] on to
 honge

31 noȝt.

32 an vrþe.

33 MS. bl-

spike, II.

bispac.

34 and here

red.

35 fleote.

36 louerdes.

37 fonde þe

treo.

38 omitted.

39 makede.

þer ouer eode mony a Mon'; þe while þat hit þer lay,
 160 A nusten not alle hou holy hit was', þat þer ouer eoden
 al day: .

¶ þe Qween of Saba com þer forþ', ac anon þo heo hit
 seih, The Queen of
Sheba came
thereby, but
would not
cross it.

Honoured hit feire' and sat a-kneo', and nolde not come
 þer neih;

Bi a-noþur wey heo wende', to kyng Salomon heo com,
 164 For heo hym hedde wel wyde i-souht', to leorne of him
 wisdom;

þorwh grace, þat vr lord hire ȝaf, to kyng Salomon
 heo sede She
persuaded
Solomon to
remove the
tree.

þat treo ne scholde ligge þer', ȝif he dude by hire rede,
 For þer scholde a mon ȝit dye' on þat ilke treo,

168 þorwh whom: Al þe lawe of Gywes distruyȝed scholde beo:

¶ Salomon hit let nyme sone' and vndur eorþe hit caste,
 Wel deope and fer from alle men', and buriede hit wel
 faste;

So longe so hit þer-afterward was a wel feir welle spong,
 172 A feyr watur wiþ gret * sich', boþe deop and long;

Mony seke' þat þer comen' and wusch heore feet þer-on,
 ðpur heore honden', ðpur baþeden al; heore hele hedden
 anon:

þat watur heo honoureden muche' and wolden þer-Inne
 wade,

176 Ac heo nusten no þing of þe treo' þat al þe vertu Made:

¶ Seþe longe þer-afturward' þat vr lord on eorþe com,
 Anon' þo þat folk by-speek his deþ' and heore Red
 þerof nom, When our
Lord came
on earth the
tree began
to float.

þat treo bi-gon to fleoten a-non', as vr lordes wille was:
 180 þe Gywes comen' and founden þat treo' fleotynde þer
 bi cas,

Heo nomen hit vp' and for hit was foul' and i-leye
 hedde þer longe,

And maden þer-of þe holy Roode; vr lord þer-on to
 honge; The Jews
thereof made
the HOLY
ROOD.

¹ For. *And¹ þe tre was vil and old: and to vili our lord*

² to vyle oure
louerd also.

³ omitted.

⁴ þe.

also²
And³ ȝut hem þoȝte þat⁴ tre to vair: þat he were þer- 184
on ido

⁵ croice.
⁶ louerdes.
⁷ wel.

⁸ omitted.
⁹ honge.

þe croys⁵ after our lordes⁶ dep: vnder erþe hi caste

þer hi him to deþe dude: and burede it⁷ þere⁷ vaste

And⁸ boþe croys eke þer-wiþ: þat þe þeues henge⁹

on er

¹⁰ er.
¹¹ tuo.

þer hi leie ar¹⁰ hi were ifounde: mo þen an¹¹ hondred 188

ȝer

¹² omitted.
¹³ destreign
ede.

þo¹² titus and vaspasian: ierusalem nome

And destruede¹³ alle þe giwes: þat neuerefþ þer hi ne

come

And al þat lond was ibroȝt: In þe emperours hond of

rome

¹⁴ þerof.

And wiþ is men al biset: to nyme þer-to¹⁴ gome 192

Seþþe þer com an emperour: þat het adrian

¹⁵ liþer.
¹⁶ werrede.

Swipe heþene and luþer¹⁵ ek: and worrede¹⁶ ech cristene-

man

He wuste war þe rode lay: þat god was on ido

¹⁷ þat.
¹⁸ whan.

And þat cristenemen þe¹⁷ stude honured[e]: wenne¹⁸ hi 196

[miȝte] come þer-to

¹⁹ aloute.

He let a temple of maumet: in þulke stude arere

þat me ne vond noping to loute¹⁹ to: bote maumet

þere

²⁰ whan.
²¹ þerste.

Wenne²⁰ cristenemen miȝte þuder stele: hi ne dorste²¹

vor doute

²² here.
²³ hurne.

And ek aȝen hor²² herte²³ it was: to eny maumet 200

aloute

²⁴ omitted.

Hi bileuede so al²⁴ þulke stude: and muchedel uor

fere

²⁵ a.

So þat wiþinne an²⁵ vewe ȝer: no cristenmon [ne] com

þere

²⁶ forȝute.
²⁷ meni odai.

So þat þulke stude was: vor-lete²⁶ mony aday²⁷

²⁸ cristene
man ne
payn.

þat no cristenmon ne paynym²⁸: nuste war þe rode 204

lay.

For þat treo· was for-oldet· and heo heolden vr lord
luþer also;

184 3it hem þhouȝte· þat treo to feir· þat he weore þer-on i-do :

PAt Crois seþþe· aftur vr lordes deþ· depe vndur þe
eorþe heo hit caste,
þer as heo him to deþe dude· and burieden hit swiþe
faste;

And þe twey Croyses eke þer-bi· þat þe þeoues hengen
on þer :

188 þer heo lyȝen· er heo weore weoren i-founde·, mo þen
two hundred ȝer,

There they
lie 200 years.

¶ Forte þat Tytes· and Vaspazian· wiþ al heore folk come,
And al þe Gywes hedden distruyed· and heore pouwer
by-nome;
And al þat lond was i-brouht· in-to þe Emperours hond
of Rome,

192 And mid his Men i-fuld· and bi-set· to nyme þer-of
Goome:

¶ Ac seþþe þer com an Emperour·, þat hihte Adrian,
Swiþe heþene· and swiþe luþer·, and werrede vche cris-
tene man;

Adrian knew
where the
Rood was,

He wuste wher þe Rode lay· þat God was onne i-do
196 And cristene men þe stude honoureden· whon heo mihten
come þer-to,

and built a
heathen
temple on
the spot.

He lette a temple of Maumetes· in þulke stude arere,
þat me mihte not fynde· to loute to· bote Maumetes
þere;

[fol. 29 b,
col. 1.]

Whon Cristene Men· mihten þider stele·, heo durste nouȝt
for doute,

200 An eke a-ȝeyn herte hit was· to eny Maumete· a loute,
So þat heo bi-leueden þulke stude·, and also for fere
þat wiþ-Inne a fewe ȝer þer-after· no cristene mon com
þere,

Christians
forsook the
place.

So þat þulke stude was· for let mony a day,

204 ȝat no cristene mon ne Painym· nuste where þe Rode
lay :

At last all
knowledge
of the Cross
became lost.

A noble emperour þer com seþþe: þat het constantyn

In batail he was so muche: þat þer nas of no fyn
Seþþe com is fon and wonne: muchedel of is londe

¹ for to.² bataille.
[fol. 66 b.]³ croice.⁴ sei.⁵ he hem
bigan.

He ȝarkede aday is ost: aȝen hem vorte¹ stonde 208
As he toward batail² wende: he bihuld up an hei
Him þoȝte þat a uair croys³: up in heuene he sei⁴
Lettres he sei⁴ þer-on iwrite: he bigon hem⁵ to
rede

Wip⁶ þes⁷ signe þou schalt: maister be þulke⁸ lettres 212
sede

þe emperour þis vnderstod: þei he heþene were

⁹ Ane croice.
¹⁰ makie.
¹¹ tofore.

A croys⁹ he let make¹⁰ sone: þat is men byuore¹¹ him 216
bere

¹² stede.¹³ a.¹⁴ þurf.

In stude¹² of is¹³ baner: to batail² he wende a-non

And þoru¹⁴ vertu of þe holi croys: he ouercom is
fon

¹⁵ wan.

And þe maistrie and al is lond won¹⁵: In a [lute]
stounde þere

¹⁶ after.¹⁷ soȝte.

Muche afterward¹⁶ he þoȝte¹⁷ seþþe: wat þulke signe 220
were

¹⁸ wiseste.

þe wisost[e]¹⁸ men of [al] is lond: biuore him he let
bringe

¹⁹ enquerede.

And enquered[e]¹⁹ of þe croys: wat were þe toknyng

²⁰ ido.

Hi sede þat at ierusalem: god was [i]do²⁰ on
rode

²¹ þulke.

And þat þe giwes hudde þat²¹ crois: as hi vnder- 224
stode

²² whan.²³ ich haue.²⁴ II. omits

þer þoru.

²⁵ mi fon.²⁶ worde.²⁷ of.²⁸ er.

Wen²² ichabbe²³ þer þoru²⁴ quaþ þe emperour: myn fon²⁵
ibroȝt to grunde

Ne worþ²⁶ ich neuer bliþe in²⁷ herte: ar²⁸ þe holi crois
be ifounde

Seoþþe þer com an Emperour þat het Constantyn;
In werre and batayle he was so muche, þat þer nas
no fyn;

Then came
Constantine
who won
many battles.

Seþþe comen his fon and wonnen muchedel of his
londe;

208 He ȝarkede a day his Ost a-ȝeyn heom forte stonde;

His enemies
made war
upon him.

¶ As he toward þe Batayle wende he bi-heold vp an
heiȝ,

As he went
to battle he
saw a fair
Cross in the
sky, upon
which was
written 'By
this sign thou
shalt be
conqueror.'

Him þhouȝte þat a feir Crois. In heuene þat he seiȝ;

Lettres he sayȝ þer-on i-write, he hem bi-gon to Rede:

212 "Wiþ þis signe þow schalt Mayster beo," þulke lettres
sede,

"And wite þe from þy fon, by daye and eke by nihte,
Whon þow þenkest þer-þpon, spedē þou schalt in fihte":

¶ þe Emperour þis vndurstood, þeih he Heȝene were,

216 A Crois he lette make sone þat his Men by-foren him
bere,

He caused a
cross to be
made and
borne before
him in battle,
and so
conquered
his enemies.

In-stude of his Baner, In Batayle a-non,

And þorwh þe holy Crois he ouercom alle his fon

And won þe Maystrie, and al his lond in a luytel
stounde þere:

220 Muche he þouȝte þer-afterward what þulke signe were;
þe wiseste Men of al his lond bi-fore him he lette

bringe,

And enquierede of þe Crois what weore þe tokenyngs:

He made
enquiry
concerning
the Cross.

Heo seiden him þat in Ierusalem God was don on þe

Roode,

224 And þe Gywes þat Crois hudden þere, as heo hit vndur-
stode:

He was told
that the
Jews had
hidden it.

"Whon ichabbe," quaþ þe Emperour, "þer þorwh my
fon i-brouȝt to grounde,

Ne worþ ich neuere glad of herte, er þe holy Cr[o]is beo
i-founde":

þo þe Emperour of þe holy Roode so feir Miracle i-seiȝ,

228 He let him Baptiȝen of saint Siluestre, þe Pope þat þo
was neih:

Constantine
was baptized
by Pope
Silvester.

NOTA.

Eleyne þat is moder was¹ to ierusalem he sende
 To seche after þe holi crois² and heo gladliche vorþ
 wende
 þo heo com þuder heo let crie³ as heo hadde hire red
 Inome

þat alle þe giwes of þe cite⁴ biuore hire scholde come 236

þo þe giwes i-somned were⁵ hi [hadde] schor[t]liche gret¹
 fere

Gret conseil hi nome þer-of⁶ wat þe encheson were
 þo sede on þat het Iudas⁷ ich wene þat ich wot.

Wat þis somounce amountey² schal⁸ ȝif ich [hit] telli³ 240
 mot

Ich wene þe quene enqueri wole⁹ as heo haþ iþoȝt
 After þe rode þat ihesu crist¹⁰ was on to deþe ibroȝt
 þat non of ȝou be so wod¹¹ þer-of iknowe be¹²
 Icholle⁵ ȝou telle (ȝou) in conseil¹³ wat my fader tolde 244
 me

þo my fader Symeon¹⁴ in is deþ vuel lay
 6 þane. In conseil he was to me iknowe¹⁵ þo he þen⁶ deþ isai
 Iudas he sede leue sone¹⁶ ȝif it bitideþ so
 þat me enqueri of þe rode¹⁷ þat god was on ido 248
 Loke þat þou be iknowe þer-of¹⁸ rafþer þen me þe
 quelle

7 ich þe. þat sachee my fader tolde me¹⁹ in conseil ichulle þe⁷
 telle

8 atte. He sede me a lute biuore is deþ²⁰ þat he was ate⁸
 dede

To burie in caluarie hul²¹ þe rode þoru comun rede 252

9 Leoue. Leue⁹ fader ich¹⁰ sede þo¹¹ wat eiled¹¹ ȝou alas

10 he. 11 cileþ. Wi wolde ȝe him to deþe do¹² wen he god was

12 nis. He sede þoru me nas¹² it noȝt¹³ ac vor he wiþ sede

¹ hi hadde
schortliche
grete.

² amounten.
³ telli.

⁴ þat non of
ȝou ne beo
iknowe¹ ne so
wod ne beo.

⁵ Ich wole.

6 þane.

8 atte.

9 Leoue.
10 he.

11 cileþ.

12 nis.

PE holy Rode· I-founde was· as ich ow wolle now telle :

Constantin þe Emperour· heþene folk gon faste quelle,
For heo vr lord Ihesu crist· to strong deþ brouhte;

232 Alle þe heþene Men þat neih him were· sone he brouhte
to nouhte :

Eleyne þat his Modur was· to Ierusalem heo sende
To sechen aftur þe holy Rode·, And heo gladliche forþ
wende;

þo heo com þidere· heo lette crie·, as heo red hedde
i-nome,

Constantine's
mother,
Helena, goes
to Jerusalem
to seek the
Cross.

236 þat alle Gywes of þe Citéé· to-fore hire scholde come :

þo þe Gywes i-somened were· heo hedden ful gret fere ;
Gret counsel þei nomen þer-of· what þe enchesun were ;

¶ þo seide on· þat hette Iudas, "Ich wene þat ich wot
240 What þis Somouns amounti schal·, ȝif ich telle mot :

Ich wene· þat þe Qweene enquere wole·, as heo haþ
i-þouht,

Aftur þe Roode þat Ihesu crist· to deþe was onne i-
brouht ;

þat non of ow· ne beo so wod· þat þer-of i-knowe be,

244 In Counseil ich ow telle wole þat my fader tolde me :

¶ þo my Fader Symeon· in his deþ vuel lay,

In Counseil he was to me i-knowe· þo he on him þe
deþ i-say ;

"Iudas," he seide, "leoue sone·, ȝif hit bi-tydeþ so

248 þat me enquereþ after þe Rode· þat Ihesus was on i-do,
Loke þat þou beo a-knowe þer-of· er þat me þe quelle ;
þat Zachéé my Fader tolde me· in Counseil ich wol þe
telle :

He seide me a luytel bi-fore his deþ· þat he was atte
dede

252 To burien hire· vppe Caluarie Hul·, as heo nomen alle
to rede" :

¶ "Leoue Fader," i seide, "þo· what eylede ow Allas

Whi wolde þe hym to deþe do·, whonne þat he good was" :

¶ He seide· "bi me nas hit nout· ac for þat he wiþ-sede

She summons
the Jews
before her.

Judas tells
the elders
concerning
the Cross.

Simeon, his
father, had
disclosed to
him where
the Cross was
hidden.

Though Jesus
was innocent
the Jews put
him to death,

¹ Mi.
² oure lawe :
dude him þe
dede.

³ [fol. 67.]
³ þe.
⁴ wonder.
⁵ þe.

⁶ Tuelf
monþ.
⁷ þerafter.
⁸ monȝ.

⁹ prechede
his lore.
¹⁰ Oure.
¹¹ stenden.

¹² brusden.
¹³ after þe
Midewynter :
to deþe.

¹⁴ so.

¹⁵ Cheoseþ.
¹⁶ ȝeo.
¹⁷ holie.

¹⁸ tofore.
¹⁹ eȝe.
²⁰ gredie.

²¹ and alle
þopere go.

²² bad.
²³ no.

Myne¹ felawes of hor lawe : hi him broȝte to deþe² 256
Seþþe hi dude him in[to] sepulcre : ac he aros to
lyue
Fram deþe þen³ þridde dai : myd is wounden⁴ viue
þen⁵ fourteþe dai þer afterward : to heuene he wende an
hei
In þe lond of gallile : as al þat fole isei 260
Twel[f] monþe⁶ it was þer afterward⁷ : and half ȝer⁸ and
more
þat steuene þat was my broþer : preached[e] of godes
lore⁹
Our¹⁰ giwes him ladde wiþþoute [þe] toun : and henede¹¹
him wiþ stones
And to stronge [deþe] him broȝte Inouȝ : and debrusede¹² 264
al is bones
þe morwe after mydwynter dai : to deþe¹³ hi him
broȝte
And nou he is in [þe] Ioie of heuene : þat he þo
aboȝte
þo Iudas hadde þis tale itold : þe giwes sede as hi
stode
Telle ne hurde we neuer er : þus¹⁴ muche of þe rode 268
þo þe tyme was icome : biuore þe quene hi come
Cheseþ¹⁵ anon quaþ þe quene : on of þis twei dome
Lif and deþ ȝou is biuore : cheseþ weþer ȝe¹⁶ wolleþ
Bote ȝe me fynde þe suete¹⁷ rode : brenne echone [ȝe] 272
scholleþ
Gret fur heo let make : biuore¹⁸ hor alre eie¹⁹
þe giwes bigonne to crie²⁰ loude : þo hi þat fur isieie
ȝif eny mon wot þer-of hi sede : þanne wot Iudas
Vor sachee is fader fader : of gret power was 276
þulke tyme þat ihesus was : on þe rode ido
þe quene let nyme þo Iudas : and alle þe oþer²¹ lette
go
And bed²² him be iknowe anon : he nolde uor none²³
þinge

256 Mine felawes of vre lawe· þerfore heo him brouhte to
dede;

Seoþþe heo him in þe Sepulcre dude· ac he a-ros to
lyue but he rose
again to life
the third day.

Fro deþe· þe þridde day· mid his woundes fyue;

þenne þe fourtiþe day þer-afterward· to heuene he wende
an heih, On the
fortieth
day he
ascended to
heaven.

260 In þe lond of Galiléé· þat al þat folk i-seih :

Twelf Moneþ hit was· þer-afterward· and half a ȝer· and
more,

þat Steuene· þat my broþer was· preche gon of his
lore;

Oure Gywes· him hedde wiþ-oute þe toun· and stenede
him wiþ stones,

Stephen, the
brother of
Judas, was
stoned for
preaching
Christ's lore.

264 þerwiþ to deþe heo him brouhte· and to brusede his
bones:

þe Morwe after Mid-wynter-day· to deþe heo him brouhte,
And nou he is in þe Ioye of heuene· and he hire a-
bouhte":

¶ þo Iudas hedde his tale i-told· þe Gywes seiden, as Helena again
sends for the
Jews;
heo stode,

268 "We ne herde telle neuer er· þus muche of þe Roode":

þo þat þe tyme was· bi-fore þe Qweene heo come,
"Cheoseþ seide þe Qweene þo· of þeose tweye dome;

Lyf· and Dep· is ow bi-fore·, cheseþ wheþer ȝe wollen,

she threatens
them with
death if they
will not show
her where
the Cross is
hidden.

272 But ȝe· þe Holy Roode me bringe· Brenne vchone ȝe
schullen":

Gret Fuir heo lette make· bi-fore heore alre eisen;
þe Gywes bi-gonne to crie loude· þo heo þe fuir i-seisen,

And seiden· "ȝif þer-of eny wot· þenne wot Iudas,

They say that
Judas knows
all about it.

276 For Zachee· his Fader· fader· of gret pouwer was,

þulke tyme þat Ihesuc was· on þe Roode i-do":

þe Qweene· þo lette nyme Iudas· and þe oþere heo lette
go,

And bad him ben A-knowe·, and þo he nolde for no-
þinge

The Queen
retains Judas
and sends the
rest away.
[fol. 29 b,
col. 2.]

þe quene him lette wel uaste bynde: *and in strong prison bringe*¹

¹ let in
strengē
bringe:
and wel faste
bynde.
² þe soneþe.

þer wiþpoute mete *and drinke*: seuē dawes he lay
Vor hongur he bigon to crie: wel loude þen seuēþe²
dai

And sede bringeþ me of þis wo: and ichulle þou lede

³ beo.

þer ich wene þe rode be³: as my fader me sede

284

þo he out of prison com: myd muche folc he wende

⁴ þer.

To þe place as⁴ þe rode was: as is fader him kende

þo he to þe place com: he sat adoun akne

⁵ Louerd he
seide if hit
beo soþ.
⁶ þu.

Lord he sede þif it is soþ⁵: þat þou⁶ god *and man* 288
be

⁷ þi.

*And þat þou [of marie] were ibore: send ous here þin⁷
grace*

⁸ þis.

*And toknynge þat we fynde mote: þe rode In þisse⁸
place*

⁹ Anon so
Iudas hadde:
to oure louerd
his bone ibede.

Anon so Iudas hadde þis bone: to our lord ibede⁹

þe hul bigon to quake: *and out of one stede*

292

¹⁰ smot.

þer sprong¹⁰ out a smoke *and wende an hei: and muche
place fulde*

Suettērē smul ne myȝte be: þen þe smoke smulde

þo Iudas þis iseï: loude he gan crie

¹¹ omitted.

Ihesus is one¹¹ al-miȝti god: ibore of maide marie

296

[fol. 67 b.]

Wod is þat bileueþ oþer: as ichabbe mony a-day¹²

¹² meni o day.

Take ichulle to cristendom: *and uor-sake þe¹³ giwes
lay*

¹³ omitted.

He let him cristen hasteliche: *and þo he icristned
was*

¹⁴ nemny.

And let him nempne¹⁴ quiriac: þat er het Iudas 300

¹⁵ schoule.

þo nome hi spade *and schole*¹⁵: *and ner þe place wende*

¹⁶ Deope.

Depe¹⁶ hi gonne to delue: þer as þe smoke out¹⁷ kende¹⁸

¹⁷ vp.

So þat hi founden roden þre: þo hi hadde idolue
longe

¹⁸ wende.

Our lordes rode *and þe¹⁹ oþer two: þat þe þeues were on* 304
an-honge

¹⁹ omitted.

²⁰ Biske oure
louerdes
croice hi
gonnen hi
fynde: þo
nusten hi of
þe þeo.

Biske our lord him to scende: þo nuste hi of þe þre²⁰

280 *þe Qweene him lette þo faste bynde* and in-to strong
prison bringe,
Wib-oute mete and drinke þer seu dayes he lay ;
For strong hunger loude he criede þene seuþe day,
And seide “ bringeþ me of þis wo and ich ow wole telle
and lede

284 *þer-as ich wene þat þe Roode beo*, as my fader me
sede” :
þo he out of prisun com mid muche folk he wende
To þe place þer þe Roode was ; as his fader him kende ;
þo he to þe place com A-doun he sat on kneo,

288 Lord he seide, “ ȝif hit is soþ þat þow God and Mon beo,
And þat þow of Marie weore i-boren send vs nou þi
grace
Sum toknynge þat we fynde mowe þe Roode in þis
place” :
¶ Anon. þo Iudas þis bone hedde to vr lord i-bede,

292 *þe Hul bi-gon to qwake and out of one stede* :
A smoke sprong out and wende an heiȝ, and muche
place fulde, The Cross is
discovered.

Swettore þing nas never non þen þe smoke smulde :
þo Iudas þis i-sayh loude he bi-gon to crye,

296 “ *Ihesus* is one Almihti God, i-bore of Mayde Marie ;
Wood is þat eni oþur by-leeueþ as i-chabbe mony a day,
Taken i-chulle to Cristendom ich forsake Gywene lay” ;
He let him cristene hastiliche and þo he i-cristened was,

300 He let him nemnen Quiriak þat er he hette Iudas” :
¶ *þo nomen heo spade and¹ schouele and ner þe place* 1 MS. sand.
wende,
Deope heo gonue to delue þer as þe smoke out wende ;
So þat heo founden Roodes þreo þo heo hedden i-doluen
longe, Three Crosses
are
discovered.

304 *þe Roode þat God was on i-do and þat þe twey þeunes*
were on an honge
Bi-syden vr lord him to schende, ac he nuste whuch of
þe þreo

Judas is
thrust into
prison, and
kept without
food.

On the
seventh day
he offers to
tell all he
knows about
the Cross.

He is taken to
Calvary, and
offers up a
prayer.

The Cross is
discovered.

Judas
becomes a
Christian, and
is called
Quiriac.

¹ þe.
² which.
³ Ac.

þat¹ holi croys þat hi soȝte² wuch² it myȝte be
And³ naþeles hi nome alle þre⁴ and toward toune
bere

⁴ gode.

To eleyne þe gode quene⁵ wiþ wel glade⁴ chere 308
Bi þe wei ate⁶ heie non⁶ me gan aȝen hem⁷ bringe
A ded [zung] man vp an bere⁸ toward buriyng
Quiriac nom þe one⁹ rode¹⁰ and ef[t]sone þe oþer
And leide vp¹⁰ þis dedeman¹¹ ac he ne aros vor 312
noþer

Hi leide þe þridde him upon¹² and he aros wel
blyue

And bigan to þonky godes sone¹³ þat broȝte him fram
deþ¹¹ to lyue

þo com þe deuel ȝollynge¹² uorþ¹⁴ [and] loude he gan¹³
grede

¹¹ deþe.

NOTA.

¹² ȝulling.
¹³ loude gan
to.

¹⁴ for euere.

¹⁵ alle.

¹⁶ þu hast her
a man ȝeue:
þing.
¹⁷ drede.

¹⁸ wham.

Alas nou is my myȝte ido¹⁴ euermo¹⁴ he sede 316

Ihesus ihesus wat þenestou¹⁵ al¹⁵ folc to þe lede

þou hast her in-warde ȝeue man¹⁶ þing¹⁶ þat ich¹⁷ mest of-
drede¹⁷

þoru wan¹⁸ ich was verst ouercome¹⁹ and nou icham al
[ibrouȝt] to grounde

¹⁹ while.
²⁰ he.

Alas þulke sori wule¹⁹ þat it²⁰ was euer ifounde 320

Vor Inabbe power non so gret²¹ anerþe among manne
ȝif hi makeþ þe fourme of þe croys²² þat Ine mot anon
þanne

²¹ ich wot.

þer-uore ichot²¹ þat ech man²³ wole nou þat soþe ise

²² makeþ.

þat þe croys me haþ²² ouercome²⁴ and al bileue me 324

²³ þisne.

Alas alas þis²³ tyme²⁵ nou ich²⁶ worþ [al] vor-sake

²⁴ on so.

Iudas Iudas wat was þe²⁷ wi wostou þus on²⁴ take

²⁵ þurfon þat.

þoru þat²⁵ Iudas was ihote²⁸ ihesus to deþe ich
broȝte

²⁶ ich was.

And þoru Iudas icham²⁶ ouercome²⁹ and ibroȝt to 328
noȝte

²⁷ tit.

²⁸ neuere.

²⁹ strenȝe.

³⁰ omitted.

³¹ bi.

³² Suy.

* originally
spulle but
altered to
spille.

Me ne tid²⁷ neuereft²⁸ strenȝe²⁹ non²⁹ bote eny mon
wole³⁰ wiþ³¹ wille

Seruy³² me to paie is flesc³³ is soule vorte spille*

þe holy Crois þat heo soulten· whuch of þe þreo hit
mihte beo ;

Ac noþeles heo nomen alle þreo· and toward toune hem As they were
going toward
Jerusalem,
bere

308 To Eleyne þe goode Qweene· wiþ wel glade chere ;
Bi þat hit was heiȝ non· me gon aȝeyn hem bringe
A ded Monnes bodi· vppon A bere· to-ward buryinge ;
Quiriak nom þis o Rode· and eft-sone þe oþer, they meet
men bearing a
corpse.

312 And leyde vppe þis dede Mon·, ac he ne a-ros for
nouþer ;
He leyde þe þridde him vppon· and he a-ros wel blyue,
And bi-gon to þonke Godes sone· þat him brouhte to
lyue : They apply
the Crosses to
the body.

¶ þo com þe deuel ȝellynde forþ· loude he gon crie and
grede, The Devil
came yelling
and
complaining
that his
power had
been taken
from him.

316 "Allas nou is my power a-go·," her-after more he sede ;
"Ihesus Ihesus· what þenkestou·, Alle folk to þe lede,
þou hast hère in Monnes warde· þing þat ich mest drede,
þorw whom· ich furst was ouercome· and nou I· am al to
grounde ;

320 Allas þulke sori while· þat heo was euere i-founde,
For ich nabbe nou· power so gret· on eorþe a-mong
Menne ;

ȝif me fourmeþ enes þe Crois· anon ich mot go þeonnie,
þer-fore ich wot þat eueri mon· wol nou þe soþe i-se,

324 þat þe Crois me haþ ouercome· and al my power bi-nome
me ;

Allas þat ich þis tyme i-sayh· nou ich worþ al forsake !
Iudas Iudas· what was þe· whi woldestou þus on take,
þorw on Iudas þat was i-hote· Ihesuc to deþe was
i-brouht, A Judas had
brought Jesus
to death, and
by a Judas
Satan was
brought to
nought.

328 And þorw a Iudas ich am ouercome· and i-brouht to
nouht ;

Strengþe ne worþ me neuer non· bote eny mon wole mid.
wille

Seruen me to payen his flesch· his soule forte spille ;

¹ Whan. Wen¹ my strengþe is me bynome² vondi ich mot [mid] gynne
² enl soule awynne. And myd treson ȝif ich may³ eny man to me wynne² 332
³ þis. I ne may her no leng bileue⁴ vor þat⁵ me þencheþ longe
⁴ þe. Vor þat⁴ croys þat is me so⁵ ney⁶ In pyne icham wel⁶ stronge
⁵ omitted. ⁶ ful.
⁷ hunne. Go henne⁷ anon quaþ Iudas⁸ ne com her neuereft
⁸ com þu her more⁸
⁹ nomore. I-founde it is þei it late be⁹ þat ouercome haþ al⁹ pi 336
^[fol. 68.] ¹⁰ overcomen al.
¹⁰ þe. ¹¹ makede.
¹² his. He þat her þis dede man¹⁰ fram deþe broȝte to lyue
¹³ nemni. Pulte þe [her] wiþ is power¹¹ In-to helle grounde blyue
¹⁴ erst. Muche was þat¹⁰ Ioi of þe crois¹² þat [men] made¹¹ þo pere
¹⁵ a.
¹⁶ omitted. Wiþ gret song and procession¹³ þe quene hi it¹² bere 340
¹⁷ precious. Iudas nom þo cristendom¹⁴ and þo he ibaptised was
¹⁸ Vpe. He let him nempne¹³ quiriac¹⁵ þat er¹⁴ het Iudas
¹⁹ þe. þe quene of seluer and [of] gold¹⁶ an¹⁵ riche scryne
²⁰ desired. wrote
²¹ ȝeode. And¹⁶ of ȝymmes presiouse¹⁷ and þe rode þer-on broȝte 344
²² hem. Vp¹⁸ þe hul of caluary¹⁹ þer hi þe rode founde
²³ hem. A noble chirche heo let rere²⁰ ihered be þulke¹⁹ stounde
²⁴ hem. þo desired[e]²⁰ þe quene muche²¹ after þe nailes þre
²⁵ hem. War-wiþ our lord was²² Inailed to þe tre 348
²⁶ hem. Quiriac þat het er Iudas²³ wende²¹ to þe place
²⁷ hem. As þe crois ifounde was²⁴ and bad our lordes grace
²⁸ hem. þat he ȝif is wille were²⁵ þe þre nailes him sende
²⁹ hem. þe nailes wiþ gret liȝtinge²⁶ out of þe erþe wende 352
³⁰ hem. Quiriac þonkede oure lord crist²⁷ wiþ gret Ioi he is²²
³¹ hem. nom
³² hem. And tok hem eleyne þe gode quene²⁸ þo he to hire com.

•
 •
 •
 •

Whon my strengþe is neih by-nome· fonde ich mot wiþ
ginne

332 And mid tresun ȝif ich may· eny Men to me winne ;
I· may here no lengore bi-leue· for þis me þinkeþ longe,
For þe Crois þat is . me bi-fore· in peyne ich am wel
stronge" :

¶ Iudas seide, "go henne a-non· ne cum þou here no
more,

Judas bids
Satan begone,
for his power
is at an end.

336 I-founden is þeih hit late beo· þat ouercomen haþ al þi
lore ;

He þat her is· þe dede mon· fro deþ i-brouht to lyue
Pult te wiþ þi pouwer al· in-to helle wel blyue" :

"May Christ
thrust thee
quickly into
Hell," he said.

Muche was þe Ioye of þe Crois· þat me þo made þere,

340 Wiþ gret song· and processiou· þe Qweene heo hire bere ;

¶ Iudas nom cristendom· and þo he i-cristened was

He let him nempne Quiriac· þat er heihte Iudas :

¶ þe Qweene of Seluer and of Gold· A gret Schrine heo
wroulhte,

The Queen
made a great
shrine of
silver and gold
and placed
the Rood
therein.

344 And of ȝymmes preciouse· and þe Roode þer-Inne brouȝte,
Vppe þe hul of Caluarie· þer heo þe Roode founde ;

A Feir Churche heo lette a-rere· i-heried beo þulke
stounde !

A fair church
she then
reared.

¶ þo þe Qweene· desirede muchel· aftur þe nayles þeo,

Then she sent
for Judas,
and bade him
make search
for the nails.

348 Wherwith vr lord was· I-nayled to þe treo ;

Quyriac· þat er hilhte Iudas· wende to þe place,

þer as þe Crois i-founde was· and bad vr lord of grace
þat God, ȝif his wille were·, þe þeo Nayles him sende ;

Judas finds
them.

352 þe Nayles· wiþ lihtynge gret· vp of þe eorþe wende ;

Quiriac þonkede Ihesu crist· wiþ gret Ioye he hem nom,
And tok hem Eleyne þe goode Qweene· þo he to hire
com ;

Thus was the
Rood found
on the third
day of May.

¶ þus was þe holy Roode i-founde· þe þridde day of May

.

356 þat we clepeþ in holichirche· þe Holy Roode day ;

Quiriac· þat þe holi Roode fond· Bisschop seþe he was,
In heuene he is nou seint Quiriac· þat furst hette
Iudas ;

¹ þat was.
² 2 wite.
³ s omitted.
⁴ heo.
⁵ Meni.
⁶ was hit.
⁷ me.
⁸ Of hire
 fasten as hi
 falleþ.

⁹ Of cristene
 men al þat.
¹⁰ wan.
¹¹ al þat lond.

¹² louerd.
¹³ peron.
¹⁴ hit ise³.
¹⁵ liper.
¹⁶ perste.
¹⁷ per ne³.
¹⁸ þider.

¹⁹ aȝe³: no-
 more þider.

²⁰ sylf arere.

²¹ preciouses.
²² þe sterren.
²³ turnde.
²⁴ a þundre.
²⁵ makede.
²⁶ meni men.

²⁷ purf.
²⁸ þat folcise³
 ofte.
²⁹ makie.
 [fol. 68 b.]

Pe Holi rode was¹ ifounde²: as þe witeþ² in may
 And³ an-hansed was⁴ in septembre⁵: þe holi rode day 364
 Mony⁶ aȝer was⁶ bitwene⁷: riȝt is þat we⁷ telle
 Of eiper feste after oþer⁸: nouþer bileue I nelle
 A kyng þer was in perce þo³: cosdroe was is name
 Cristemen þat⁹ he fond¹⁰: he broȝte alle³ to schame 368
 Wiþ his power he won¹⁰ also¹¹: alle þe londes¹¹ þer abouþ
 þo he com to ierusalem¹²: of þe sepulcre he was in
 doute

þat our lord¹² was on¹³ ileid¹⁴: anon so he þis isei¹⁴
 Vor al is power þat was so luper¹⁵: he ne dorste¹⁶ come 372
 þer nei¹⁷

Ac³ a partie of þe suete croys¹⁸: þat Sainte Eleine þeder¹⁸
 broȝte

He tok wiþ him³ and wende aȝen¹⁹: nammore þuder¹⁹ he
 ne þoȝte

Of þulke tre he was wel³ prout²⁰: þei he³ him-sulf luper¹⁵
 were

A swiþe hei tour of gold and seluer²¹: he let him sone 376
 rere²⁰

þymmes and stones presious²¹: þer-abouþ he let do
 þe fourme of sonne and mone²²: and of³ sterres²² also
 Scyne as it hem-sulf were²³: and turne²³ abouþ vaste

As þondring²⁴ he made²⁵ eke ofte²⁶: þat muche folc²⁶ 380
 agaste

þoru²⁷ smale holes myd queyntise²⁸: þat water ofte²⁸ þere
 He made²⁵ valle adoun to grounde²⁹: riȝt as it reyn were
 As veruorþ as couþe eny man²⁹: make²⁹ myd queyntise

By-seche we þe holy Roode· þat brouhte þe deuel to
grounde,

[fol. 30,
col. 1.]

Beseech the
Holy Rood,
St. Quiriac
and St.
Helena, to
intercede for
us with God,
so that we
may come to
Heaven's joy.

360 And saint Quiriac· and saint Eleyne·, þorwh whom heo
was i-founde,

þat heo bi-sechen God for vs·, þat on þe Roode schedde
his blood,

þat we mote to þe ioye of heuene come· þat is so swete
and god. Amen·

The Holy
Rood was
found in
May,
honoured it
was in
September.

364 **P**E holi Roode was i-founde· as ȝe witeþ in May,
Honoured he was seþþe in Septembre· þe holi
Rode day;

Mony a ȝer þer was by-twene·, riȝt is þat we telle,
Hou þis feste was by-gonne· for-soþe lyȝen i nulle:

A kyng þer was on eorþe þo·, Cosdre was his nome,

There was a
king named
Cosdre, a
persecutor of
Christians.

368 Cristene Men þat he mihte fynde· he brouȝt hem alle to
schome;

He conquered
many lands.

Wiþ his luþer power he won also· al þe londes þer-aboute,
þo he com to Ierusalem· of þe sepulcre he hedde doute,
þat vr lord was Inne i-leyd· a-non so he þis i-seih,

He came to
Jerusalem,
and took
possession of
a part of the
sweet Cross,
of which he
was very
proud.

372 For al his power þat was so luþer· ȝit ne dorst he come
þer neih,

Ac a partye of þe swete Crois· þat saint Eleyne þider
brouȝte

He tok wiþ him· and wende a-ȝein· no more þidere he
ne þouȝte;

Of þulke treo· he was wel proud·, þeih he him-self heþene
were,

He reared a
high tower,

376 A· swiþe heiȝ tour of Gold and Seluer· he let him sone
a-rere,

and imitated
the heavens,
with sun,
moon, and
stars, &c.,
and also
thunder and
rain.

Of ȝimmes· and of stones precious· þer-aboute he lette do;

Fourme of Sonne· and of Mone· and of Sterres also
Schinen·, as hit hem-self were·, and tornen a-boute faste,

380 And þundringe he made ek· þat þe folk ofte a-gaste,
Mid smale holes þorwh queyntyse· þat watur ofte þere
He made hit ofte to grounde falle· as þeiȝ hit Reyn were,
As ferforþ as couþe eny mon· make mid queyntyse,

¹ makede.
² in.
³ bi.
⁴ gan ryne.
⁵ me seop.
⁶ selpe prute.
⁶ MS. godes.
⁷ þe.
⁸ a.

⁹ H. omits
this line.
¹⁰ on.

¹¹ H. omits
this line.
¹² sette.
¹³ to him me
fette.
¹⁴ As in þe.
¹⁵ lifthalf me.
¹⁶ He.

¹⁷ moche.

¹⁸ maister.

¹⁹ Ac.
²⁰ hit was a
bastard.
²¹ þat.
²² at.
²³ he hurde.

²⁴ werrede.

²⁵ omitted.

²⁶ vþeste.
²⁷ omitted.
²⁸ and.
²⁹ out of.

³⁰ deignede.
³¹ H. omits
vor him.
³² omitted.

³³ No more.
³⁴ mid an
vrþlich man.

³⁵ omitted.
³⁶ mid.
³⁷ forþ wende.

³⁸ þat.

³⁹ þost al.
⁴⁰ þat noman
ne.

⁴¹ wheder
aboue oþer.
⁴² and after.
⁴³ hit diȝte.
⁴⁴ was
ymaked.
⁴⁵ to-gadre.

þe fourme as it an heuene were: he made¹ on² alle wise 384

Wende aboute myd³ queyntise: and as reyn ofte reyne⁴

Ac me such wel selde luþer prute⁵: come to gode⁶ fine

Anouewar is⁷ tour amyddde al þis: is⁸ sege he let rere

In is riȝt half he made an sege: is on sone he sette 388
þere⁹

To sitte him-sulf as¹⁰ a god: in heuene as þei it were

As it were in stude of godes sone: þat non defaute
nere¹¹

In is lifthalf he made¹² anoþer: a uair cok he let vette¹³

In¹⁴ stude of þe holi gost: in is lifthalf bi him¹⁵ sette 392

And¹⁶ sat him-sulf al amyde: þe fader as þei it were

And sone and holi gost biside: gret¹⁷ prute was þere

Nou was þis a wonder¹⁸ hyne: and a wonder god also

And¹⁹ euer me þencþ he was abast²⁰: and also²¹ him com to 396

Eraclius þe emperour þat cristene was of²² rome

Of þis mysuarynge prute: hurde²³ telle ilome

Wip is ost he wende in-to is lond: and worrede²⁴ on him
uaste

In is heuene he²⁵ sat as a god: þat noþing him ne 400
agaste

So þat is eldest²⁶ sone: he het wende²⁷ ate laste

Aȝen þe emperour wip²⁸ is ost: and of²⁹ þe lond him
caste

Vor him ne dedeyned³⁰ noȝt vor him³¹: of is heuene
ene³² aliȝte

Nammore³³ þen it were a god: wip erþliche men³⁴ to 404
fiȝte

His oþer³⁵ sone wip³⁶ is ost: aȝen þe emperour wende³⁷

þo hi toward þe³⁸ batail come: hor eiper to oþer sende

þat hi bitwene hem-sulue two: þe³⁹ batail scholde do

And al hor ost⁴⁰ stonde and biholde: and none⁴¹ come 408
þerto

And weþer of hem aboue⁴² were: habbe scholde þe myȝte

Of oþeres men and al is lond: after⁴³ is wille diȝte⁴⁴

þo þis vorward ymad was⁴⁵: harde⁴⁶ hi smyte to grounde

384 þe fourme as hit heuene were· he made on alle wyse;

A-nouwarde his Tour· amidde al þis· his sege he lette
a-rere,

388 In his Riht half he made a sege· his o sone he sette þere,
To sitten onne him-self as a God· in heuene· as þeih
hit were :

He set
himself up as
God the
Father.

His son
personated
God the Son,

392 In-stude of þe holi-gost· bi his Luft half· he him sette,
And sat him-self a-midde· þe Fader as þeih hit were ;
And sone· and Holi-gost· bi-side· gret pruyde was þere :

and a third
person
represented
the Holy
Ghost.

Eraclius þe Emperour· þat cristene was of Rome,
Of þis mis farinde pruyde· he herde tellen ofte and
i-lome;

'Eraclius,'
Emperor of
Rome, heard
of this,

In-to his lond· he wende wiþ his Ost· and werred wiþ
him wel faste;

and made
war upon
Cosdre.

400 In his heuene he sat as a God· as þeih him no-þing ne
a-gaste,

Him ne deynede not ones for him· of his heuene a-lihte,
404 No more þen hit weore a God· wiþ erþliche mon to
funte;

But the
heathen
Emperor
would not
alight from
his heaven.

His sone· a-ȝein þe Emperour· mid his Ost he sende,
þo he to þe Batayle come· er eiþer to oþer wende,

þat heo bi-twene hem-selue two· þe Batayle scholde do,

408 And al heore Ost· stonde and bi-holden· and no mon
come þer-to,

And wheþer of hem so a-boue were· habbe scholde þe
mihte

Of þe operes Men· and his lond· after his wille dihte;
þo þe forward was ymad· to-gedere heo smite to grounde,

His army was
conquered by
Eraclius,

1 makede. *And foȝte as it was hor riȝte: and made¹ harde wounde* 412
 2 and atte. *Ate² laste þe emperour: þen oþer ouercom*
And as vorward was al is fole: in is baundone nom
 3 euerechon. *And let hem cristny echon³: and siwy after his⁴ wille*
 4 say him to. *And pis luþer kyng sat euer atom: in is heuene wel⁵* 416
 5 omitted. *stille*
As a⁶ god and nuste noȝt: þat he was byneþe ibroȝt
 6 tolde. *And so vuele his men him louede: þat hi ne warnde⁶*
him noȝt
 7 to. *þis emperour him wende vorþ: in-to⁷ þis heuene an hei*
 8 and. *He⁸ vond him sitte as a god: his sone him sat wel ney⁹* 420
 9 and his sone him neȝ. *Heil be þou he sede þou¹⁰ false god: in þin false heuene*
 10 H. omits he sede þou. *ifounde*
 11 beoþ neȝ. *Nym þin sone and þin holi gost: vor ȝe beþ ney¹¹*
aswounde
 [fol. 69.] *Bi him þat þou þe makest¹² after: þat þolede uor ous¹³*
 12 makedest. *wounde*
 13 þolede. *Bote þou wole on him bileue: þou schalt [her] in astounde* 424
 14 myne honden. *Of myn hond¹⁴ þolie deþ: and þi prute be ibrouȝte to*
grounde
 15 omitted. *Vor al þin heuene Inele bileue: ne¹⁵ uor mark ne pounde*
Nai sertes quaþ þis oþer: þou ne schalt me [noȝt] so lere
 16 ich wole abowe. *þat ichulle abuye¹⁶ to eny man: bote he herre¹⁷ þen* 428
 17 bote. *ich were*
 18 hezere. *þe emperour drou out is swerd: and smot of is heued*
riȝt þere
 18 teþe. *His ȝonge sone þat sat him bi: þat was in is teþe¹⁸ ȝere*
 19 omitted. *He let him¹⁹ cristny and make²⁰ kyng: of al is fader lond*
 20 makie. *His men he ȝef al þat seluer clanliche: þat he þer* 432
uond
Myd þe gold and myd þe seluer: þat he vond also þere
þe chirchen þat þe oþer hadde destrued: þer-wiþ he let
rere
 21 makede. *And made alond²¹ þer¹⁹ wel bileued: and libbe in²²*
 22 þat lond. *godes lawe*
 23 al in. *Alle þat nolde turne to god²³: he²⁴ broȝte sone of dawe* 436
 24 on god bileue. *24 hi.*

412 And fouȝten as heore riȝte was· and maden harde wounde,
 Ac atte laste· þe Emperour· þe oþur ouer-eom
 And al his folk; as forward was; in his baundun nom,
 ¶ He lette eristen euerichonc· and suwen him to his wille;

416 þis luþer kyng sat euere a-tom· In his heuene wel stille,
 As A God· and nuste not· þat he was bi-neþe i-brouht,
 And so vuel he was bi-loued of his men· þat heo nolden
 him telle nouht;

¶ þis Emperour him wende forþ· in-to his heuene an heih,
 420 He fond him sitte þere as a god· his sone him sat wel
 neih;
 "Heil," he seide, "sire false god· in þis false heuene
 i-founde,
 Mid þy sone· and mid þin hori-gost* ȝe beþ neih a-
 swounde;
 Bi him þat þou makest þe aftur· þat for vs þolede wounde,
 424 But þou wolle on him bi-leeue· þou schalt here in a stounde
 Of myn hond þole deþ· and þi pruyde ben i-brouht to
 grounde;
 For al þin heuene y nul bi-leeue· ne for Mark· ne for
 pounde":

¶ "Nay Certes," qu[o]d þis oþer, "þou ne schalt me not
 so lere,
 428 þat ich to eny mon schule a-bouwe· bote he herre þen
 ieh were":

¶ þe Emperour drouȝ out his swerd· and smot of his hed
 riht þere:
 His ȝongeste sone· þat bi him sat· þat was in his tenþe
 ȝere,
 He let him cristene and make kyng· of al his fader lond;
 432 His Men he ȝaf al þat seluer· þat he þere fond,
 ¶ Mid þe Gold and riche þinges· þat he fond þere;
 þe chirehes þat þe schrewe destryude· he lette þer-wiþ vp
 a-rere,
 And made al þat lond in god bi-leeue· þere in Godes lawe;

436 Alle þat nolde turne to God· he brouȝt hem sone of dawe:

and his kingdom fell into his hands.
 He compelled the people to become Christians.

Erasmus finds Cosdræ on his throne in his false heaven.

* (sic) hori
 gost—a
 dirty ghost?
 (Intended as a
 pun.)
 He bids him
 come down
 and believe
 on Jesus
 Christ.

Cosdræ
 refuses to
 obey,

and loses his
 head.

His son, ten
 years of age,
 is baptized.

Erasmus
 rebuilds the
 ruined
 churches.

¹ Rode. þe holi crois¹ þat he vond þere: þat god was on ido
Adoun he nom wiþ gret honur: and ladde wiþ him also
To þe boruȝ² of ierusalem: and þo he com þer biside 440
Vp þe hul of olyuet: an stounde he gan abide
Al þat folc aboute him com: wiþ gret honur myd alle
And þonkede god of þat³ cas: þat hem dude⁴ þer biualle
þat þe swete holi crois: aȝen⁵ moste come
þat þe luþer kyng cosdroe: hem hadde er bynome 444
⁶ wende þo
anon.
⁷ þane.
⁸ þe.
⁹ burȝ.

NOTA.
¹⁰ louerd.
¹¹ er he cam.

¹² þer were.
¹³ bi þoþer
wal stod
perforþ.

¹⁴ and þis.
¹⁵ vnworþi.
¹⁶ deol.

¹⁷ þer.
¹⁸ aboue.

¹⁹ louerd.

²⁰ vpon a.
²¹ omitted.
²² com in.

²³ aȝe: þemperour.
[fol. 69 b.]
²⁴ schurte
and to.
²⁵ mid.

²⁶ aȝe.
²⁷ eye.

þe holi crois¹ þat he vond þere: þat god was on ido
Adoun he nom wiþ gret honur: and ladde wiþ him also
To þe boruȝ² of ierusalem: and þo he com þer biside 440
Vp þe hul of olyuet: an stounde he gan abide
Al þat folc aboute him com: wiþ gret honur myd alle
And þonkede god of þat³ cas: þat hem dude⁴ þer biualle
þat þe swete holi crois: aȝen⁵ moste come
þat þe luþer kyng cosdroe: hem hadde er bynome 444
þe emperour wende adoun þe hul⁶ wiþ vair procession
þen⁷ wei þat our lord wende: toward is⁸ passion
þo he com to þe boruȝ⁹: and wolde In ate ȝate
A uair miracle our lord¹⁰ sende: þat he ne moste com In¹¹ 448
þer-ate
Vor þe stones þat were þer¹² aboue: adoun anon aliȝte
And bi þe wal stode euene uorþ¹³: þat nomon In ne
miȝte
Sori was þis emperour: and al is¹⁴ folc also
And dradde þat hi vnworþe¹⁵ were: such holi þing to do 452
þer was wop and cri¹⁶ Inouȝ¹⁷: on god þat he hem sende
Som grace ȝif is wille were: þat hi saueliche In wende
þo¹⁷ stod an angel ouer¹⁸ þe ȝate: a crois he huld an
honde
Sire emperour he sede þulke tyme: þat our lord¹⁹ was her 456
alonde
þo he com In at þis ȝate: to be to deþe ido
Vp an²⁰ seli asse he rod: and²¹ in feble cloþes also
He ne com²² wiþ no gret nobleie: so²¹ as þou dost nou
Wiþ riche cloþes ne oþer prute: þei he were as hei as 460
þou
Mid þis word he wende aȝen þis emperour²³ anon
And liȝte adoun and alle is cloþes: caste of euerichon
Anon to is scerte and²⁴ is breche: sore wepynde wiþ²⁵
alle
þe stones arise vp aȝen²⁶: þat were adoun Iualle 464
And lie²⁷ euerich in is riȝte stude: as hi hadde er ido
And þe ȝat up as it was er: þe wei clene also

þe holy Crois þat he fond þere· þat vr lord was onne i-do,
A-doun he nom wiþ gret honour· and ladde wiþ him also

He took the
Holy Rood

To þe Borwh of Ierusalem· and þo he com þer bi-syde

and brought
it to
Jerusalem,
and placed it
upon the
Mount of
Olives.

440 Vppe þe Hul of Olyuete· a stounde he gon a-byde;
Al þe folk a-boute him com· mid gret honour wiþ-alle
And þonkeden God· of þat eas· þat hem was bi-falle,
þat þe swete holi Crois· a-ȝein moste come,

444 þat þe luþur kyng Cosdre· hem hedde er bi-nome;

¶ A-doun of þe hul wende þe Emperour· mid feir procession
þulke wey þat vr lord wende· to-ward his passion;
þo he com to þe borwh· and wolde in atte ȝate

Then with a
great
procession he
carried the
Cross to
Jerusalem.

448 A feir Miracle vr lord sende· þat he ne mihte in þer-ate;
For þe stones þat a-boute were· a-doun a-non a-lihte
And stooden euene a-boute bi þe oþur wal· þat no mon
in ne mihte;

But the
stones of the
City's walls
stood round
about, and
prevented
Erasmus from
entering the
gates of
Jerusalem.

Sori was þe Emperour· and al his folk also

452 And dredden þat heo not worþi weoren· a such holy
þing to do;

þer was wepynge and cri i-nouh on god· þat he hem sende
Sum grace· ȝif his wille were· þat heo to þe Borwh
wende;

¶ þo stod þer-bi an Aungel· a Crois hee heold an honde:
456 "Sir Emperour," he seide; "þulke tyme· þat vr lord
was here a-londe,

An angel
appeared,
and rebuked
the Emperor's
pride.

þo he com in atte ȝate· to deþe to ben i-do,

Vpon a sely Asse he Rod· in feble cloþus also,

He com wiþ no gret nobleye· so as þou dest now,

460 Wiþ riche cloþus· ne wiþ oþer pruyde; þeil he were as
heih as þou":

¶ Mid þis word he wende a-ȝeyn· þe Emperour a-non
A-lihte a-doun· and his cloþus· of caste euerichon,
Anon to his schurte· and his Brech· sore weopinde wiþ-
alle;

Erasmus took
off his rich
clothes, even
to his shirt.

464 Þis stones risen vp aȝeyn· þat weren er doun i-falle,
And lay· vche in his rihte stude· as heo hedden er i-do,
And þat ȝat opene as hit was er· and þe wey clene also;

Then the
obstacle was
removed,
and the gates
became open.

¹ nom þe
swete Rode.
² afofe.

³ prute.
⁴ II. omits
and blisse.

⁵ swet smyl.
⁶ þe contray
aboute.
⁷ al þe stede.
⁸ þar þe.
Nota cantiv.
⁹ þisne nue.
¹⁰ tofore.

¹¹ MS.
worldle.

¹² beo.

¹³ to luye
treo.

¹⁴ þan eni.

¹⁵ tresour.

¹⁶ omitted.

¹⁷ þu.

¹⁸ also.

¹⁹ burdoun.

²⁰ on þe was
ido.

²¹ her
igadered.

²² to dai to
gadere.

²³ omitted.

²⁴ whan.

²⁵ and þat.
²⁶ hi.

²⁷ halþ þane.

þe emperor þe swete rode nom¹: and al auote² In
bar

þat folc siwede him wiþ gret prece³: gret Ioie and blisse⁴ 468
was þar

Anon þer com so suote smul⁵: as it fram heuene were

þat al þat contreie⁶ fulde: and alle þat stode⁷ þere

þe emperor ber þat⁸ croys: in-to þe temple an hei

He gan synge þis nywe⁹ song: byuore¹⁰ alle þat were þer 472
ney

þou croys briȝtore to þis wordle¹¹: þen alle þe sterren
be¹²

þou art to honouri to þis men: and awel to louye
tre¹³.

Holier þen alle¹⁴ þing: þou one worþi were

þat þou þe frut¹⁵ of al¹⁶ þe wordl: al one vp þe¹⁷ bere 476

þou suete tre þat bere on þe: þe suete nayles þre¹⁸

And þe suete berþene¹⁹ of godes sone: þat was ido on
þe²⁰

Saue nou al þis compayne: þat igadered her²¹ is

And here to-gadere to-dai²² ibroȝt: in þin herynge 480
iwis

þis song song þe emperor: þat wel²³ is ȝut vnderstonde

Vor ȝut me it syngel in holi chirche: wen²⁴ me bereþ þe
crois an honde

þat²⁵ folc honoured ek þe crois: as me²⁶ myȝte eome
þerto

Wiþ offring and eke²³ wiþ song: and wiþ oþer melodie 484
also

þis was þe holi rode day: þat in septembre is

þeruore me halweþ ȝut þen²⁷ dai: in holi chirche
iwis:

þe Emperour nom þis swete Rode· and al· a fote him
beer ;

468 þat folk suwede him wiþ gret pres· gret Ioye and blisse
was þer,

Anon þer com so swete a smul· as þei hit from heuene
were, A sweet
smell came
from heaven.

þat al hit smulde wiþ gret Ioye· þat in þe cuntry were
þere ;

¶ þe Emperour bar þis swete crois· in-to þe temple an heih,
472 He gon singe þis newe song· bi-foren alle þat weore þer
neih :

“ **P** E Crois briȝtore to þis world· þen Alle þe sterres
beo,

þou art to honoure of alle men· and muche to loue of
alle treo ; in honour of
the Holy
Rood.

Holiore þou art þen al þat is· for þou one worþiore were,

476 þat þou þe tresor of al þis world· al one vppe þe bere;

þow swete treo· þat bere on þe· þe swete Nayles also,

þe swete burþene· of Godus sone· þat on þe was i-do,

Saue nou al þis cumpayne· þat i-gederet her is,

480 And here to-day to-gedere i-brouht· in þin heryinge i-
wis” :

¶ þis song soong þe Emperour· þat wel is vnderstonde,
For ȝit me hit singeþ in holichirche· whom me bereþ þat
crois an honde ; It is still sung
in Holy
Church.

Al þat folk honurede ek· þat Crois· so feire so heo
mihthen do,

484 Wiþ offringes· and wiþ song· and wiþ oþure melodyes
also ;

¶ þis was þe holi Rode day· þat in Septembre is
þerfore me honoureþ in holichirche· þulke day ȝit i-wis :

This was the
feast of the
Holy Rood,
which is
observed in
September.

[fol. 71.]

Syn quiriac þat bispoc was: prechede godes lawe
 Julian þe luþer emperour: broȝte him of lif dawe¹ 488
 Vor þe suete rode þat he fond: and uor² men þat³ þerto
 drouȝ

To bileue men³ on ihesu crist: uor he it huld al wouȝ
 Seint quiriac was þo biuore þe emperour ibroȝt

⁴ here
Maumet₃.

He het him bileue on hor maumet⁴: and þo³ he nolde 492
 noȝt

⁵ let smyte.

⁶ For þu.

⁷ wode.

⁸ ido me.

⁹ ane gode

dede.

His riȝt hond he smot⁵ of verst: ich do he sede þis

Vor⁶ hast ofte iwrite þer-wiþ: aȝen our lawe iwis

þou gidi⁷ hound quaþ Seint quiriac: wel hastou do bi me⁸

Of a good þoȝt⁹ þou were wel vnderstonde: wel aȝte ich 496
 blesse þe

¹⁰ bynyme
me.

Vor byname is me¹⁰ þulke lyme: þat me halþ ofte to
 sunne idrawe

¹¹ ich haue.

¹² while.

¹³ liþer.

Vor ichabbe¹¹ ofte iwrite³ þer-wiþ: aȝen ihesu cristes lawe
 þe wule¹² ich was a luþer¹³ giw: and on him ne bileuede
 noȝt

¹⁴ þo
þemperour.
þis iȝeȝ.

¹⁵ nolde noȝt.

¹⁶ hulde.

þo þis emperour iȝei¹⁴: þat he nolde¹⁵ turne is þoȝt 500
 He made him drynke led iweld: and In is mouȝt halde¹⁶
 it þere

¹⁷ gredil he.

¹⁸ vpe.

Euer sat þis gode mon: as him noȝing nere

Vp a gredire hi¹⁷ leide him seþþe: ouer¹⁸ a gret fur and
 strong

¹⁹ fersch.

²⁰ For þo.

²¹ al afure.

²² gresse.

To rosti as me deþ verst¹⁹ flesc: grece was þer among 504

Vor²⁰ þat fur was al of grece²¹: and col²² and salt was
 ek þerto

²³ forbrend.

²⁴ hi silte þe

wounde.

And of is flesc þat was vorbarnd²³: þe wounden hi selte²⁴
 also

²⁵ omlid. ²⁶ Ili.

þo²⁵ he²⁶ ne miȝte þer-wiþ turne is þoȝt: ne to deþe him
 bringe

²⁷ if hi.

He²⁶ þoȝte ȝif he²⁷ miȝte him turne: wiþ eny oþer gynne²⁵ 508
 pingē

²⁸ nelt god
honure.

Quiriac he sede biȝench þe bet: and do after my lore
 And ȝif þou nelt honure our godes²⁸: bote þou wolde do
 more

St. Quiriac
preached
God's law.

488 Seint Quiriac þe Bisschop prechede Godus lawe :
Julian þe luþur Emperour brouht him seþþe of dawe,
For þe holi Roode þat he fond; and for he men þer-to
drouh

To bi-leeue on Ihesu crist for al he heold hit wouh ;
þo þe Emperour hedde seint Quiriac bi-fore him i-brouht
492 He bad him leeuen in heor Maumetes, and þo he nolde
nouht,

His riht hond he let furst of smyte. And al i-do he
seide þis :—

“ For þou hast wel ofte þer-wiþ i-write aȝein vr lawe
i wis ”:

¶ “ þou gidi hound ” seide þis gode Mon, “ wel hastou
i-do by me,

496 Of my good þou weore wel vnderstonde wel ouȝt i
blesse þe,

For þou hast bi-nome me þulke lime þat haþ me ofte
to sunne i-drawe,

For ich habbe þer-wiþ ofte i-write aȝeyn Ihesu cristes lawe,
þe while þat ich was Gyew and on him bi-leeuede nouht : ”

500 þo þe Emperour saiȝ þat he nolde nout tornen his þouht
He ȝaf him drinken welled led and in his mouþ helde
þere,

Euere sat þis gode mon as þeih him noþing nere ;

Vp A Gledeire he leide him seþþe ouer a gret fuir and
strong,

504 To Rosten as me deþ versch flesch grees was þer Among,
For þat fuir was al of Col and grece and þat salt was
eke þer-to,

And of flesch þat was eke for brend þe woundes he
salte also,

þo heo ne mihte torne þer-wiþ his þouht ne to deþ him
bringe,

508 Heo bi-þouhten hem ȝif heo mihte wiþ eny oþer þinge ;

¶ “ Quiriac ” he seide “ þenk on þi-self and do aftur my lore,
ȝif þou nult not vr godes honoure bote þow wolle more,

He was put
to death by
the Emperor
Julian,
because he
would not
worship idols.
His right
hand was
first smitten
off.

He rejoiced
at this,
because with
that hand he
had written
against Jesus
Christ.

Julian caused
him to drink
boiling lead,
but it injured
him not.

Then they
laid him on
a gridiron.

They roasted
him, and
salted his
wounds.

But they
could not
alter his
determina-
tion to
remain a
Christian.

¹ Sai. ² cristine nert ³ ich wole. ⁴ be murie lyf ⁵ nolde after him do. ⁶ peron pulte. ⁷ þe. ⁸ Eure crist herede þe gode man. ⁹ neuer þe. ¹⁰ him.

þei¹ þat þou nart cristene noȝt²: and ichulle³ de-boner
 be
 And Murilif⁴ þou schalt lede: and þat þou schalt ise 512
 þat.
 þe gode mon nolde do after him þo⁵: a caudron he let
 fulle

Wip seþing oile vol Inouȝ: and let him per-Inne pulle⁶
 Per-Inne he seþ þen⁷ godemon: vorte he weri was
 þe godemon herede our lord crist⁸: and noþe⁹ worse 516
 he¹⁰ nas

So þat þe emperorour isei: þat he ne miȝte him ouer-
 come

Wip a swerd he smot him þoru þe herte¹¹: þo¹² he was
 out Inome

[fol. 71 b.] And is soule to heuene wende: after þis tormentynge
 God uor þe loue of Seint quiriac: to þulke Joie ous 520
 bringe.

Sey þat þou nart: cristene nouȝt: and ich wolle de-boner beo,
 512 And murie lyf þou schalt lede þer-afterward: and þat
 þou schalt i-seo":

þo þe gode mon nolde don after him: a Caudrun he
 lette fulle

Wip Oyle: and let hit seþen faste: and let him þer-Inne
 pulle;

þer-Inne he seþ þe gode Mon: forte þat he weri was:

516 þe gode Mon heriede vr lord euere and neuer þe worse
 him nas;

þo þe Emperour i-sauȝ: þat he ne mihte him so ouer-
 come,

With a swerd he smot him þorwh þe herte: þo he was
 of þe Baþe inome;

His soule wente to þe Ioye of heuene: aftur his tor-
 mentynge,

520 Crist for þe loue of Seint Quiriac: to þulke Ioye vs
 bringe A. M. E. N.!

They then
 put him in a
 cauldron of
 boiling oil,

but he was
 none the
 worse.

Then they
 smote him
 through the
 heart, and his
 soul went to
 heaven.

* [Harleian
MS. 4196, fol.
76b, col. 1.]

When Adam
was 930 years
old and on his
death bed,
* nearly
effaced,

he bad Eve
call all his
sons before
him to receive
his dying
blessing.

[fol. 76 b,
col. 2.]

His sons ask
their father
what ails him.

He replies
that he is ill-
bestead and
has his fill of
pain and
sorrow.

They ask him
to tell them
what pain and
sorrow are
like.

Seth tells his
father that his
sickness arises
from a longing
for the fruits
of Paradise,

III.

THE STORY OF THE HOLY ROOD*.

*D^e morte primi parentis Ade
et de incepione crucis Christi.*

When adam oure form fader dere
Was of elde nyghen hundreth ȝere,
And þarto [thritt]y*, þan he kend
þat his life drogh nere þe end;
þan said he vntill eue, “þou soll
All my suns bifor me call,
þat I may blis þam or I dy.”

And als he bad scho did in hy;
Scho cald [þam] vnto him þat tide,
þai come and stode all him biseide,
Als he in his sekenes lay,

And vnto him þus gan þai say:—
“Fader, what harm es þe on hand,
þat þou es in þi bed ligand,
And wharto hastou cald vs heder?”

þan said he to þam al to-geder:—
“Suns,” he said, “I far ful ill,
Of pine and sorow I find my fill.”
And þai answerd and said ogaine:—

“Fader tell vs what es Payne,
And how it es sorow to haue,
Say vs þe suth, so god þe sauе;
For whils we in þis werld haue bene,
Of sekenes haue we seldom sene.”

þan said seth, “for suth I trow,
Fader, þat þou ȝernes now
Of paradis fruit forto ett mare,
Of þe whilk þou has etin are;

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And þarfor ligges þou sorowand swa,
Bot say to me and I sall ga
Sone vnto paradis ȝate,

32 And I sall grete þare in þe gate ;
I sall mak site and sorows sere,
And so I hope god sall me here,
And send sum angell me to gete

36 Sum of þat fruit þat þou wald ett.”
Adam vnto seth þan telles :—
“ I ȝerne no fruit, ne no thing els,
Bot I haue dole with-owten dout,

40 And euil in al my lims obout.”
þan said seth and þai all bidene,
“ We wate neuer what euil es to mene ;
Tell vs what thing þe greue þus,

44 Wharto suld þou laine fra vs ? ”
Als he lay þan þus said he :—
“ Al my suns herkins to me !
When god had made me with his will

48 ȝowre moder þan he made me till ;
In paradis sone he vs sett,
And gaf vs leue al fruit to ett ;
He outtoke no thing bot a tre

52 þat he forbed bath hir and me ;
In middes of paradis it stode,
And was knawing of ill and gude ;
þe est he put in my powsté

56 And þe north at my will to be,
And till ȝowre moder he toke þat tide
Bath þe west and þe sowth syde ;
And twa angels he toke vs till,

60 Vs forto were fra alkins ill ;
Till on a tyme, sons, suth to say,
Oure angels went fra vs oway,
Bifor god þaire wirschip to ma ;

64 þan [com] þe fende þat es oure fa,

and declares his readiness to go there, if he can find the way, and procure, by means of sorrowful supplication, some of the fruit.

Adam says he wants no fruit.

Seth desires to know what it is Adam wants.

Adam tells his sons of their parents' disobedience.

How they ate of the forbidden tree in the middle of the garden.

The East and North were under Adam's control,
[fol. 77.]

while Eve held sway over the West and South sides of the garden.

On a day Adam and Eve's good angels went away to do honour to God.

The devil,
taking
advantage of
their absence,
caused our
first parents
to eat of the
forbidden
fruit,

wherefore God
was
displeased,

and
threatened
Adam and
Eve with
divers
penalties.

Upon Adam's
body sixty and
ten wounds
were to come,
from head to
foot.

But as the
remedy for
this God
promised
them the *oil
of mercy*.

Adam's
sorrow is so
great that he
bewails the
lack of
medicine.

Eve
thereupon
weeps and
prays God for
forgiveness,

And in ȝowre moder fand he stede,
And did hir do efter his rede ;
Sone scho ette, als he hir red,
Of þe fruit god vs bath for-bed ;
Scho bed it me and I ette sum,
And þus bigan oure care to cum ;
þe gerrard þus gan hir bigile,
And me also, alas þat while !

þan of oure werk was god il paid,
And als sone vnto me he said :—

'Adam, for þou has left my lare
And broken þe bode þat I bad are,
And mare wroght efter þi wife,
þan efter me þat lent þe life,
Vnto þi bodi sal I send
Sexty wowndes *and* ten to lend,
Right fra þi heuid vnto þi hele,
Eghen and eres and ilka dele ;
And all þi lims on ilka side
Witht sorows shall be ocupide."

He said, "suns, god has sent þis thing
Vntill vs and all oure of-spring ;

Bot oure lord god almighty
Said we suld haue oile of mercy,
In þe werldes end, if we wald craue,
Of all þis site vs forto sauе ;"

All on þis wise when he had talde,
He feled sorows ful many-falde ;
He cried and said him self vnto,
"Allas ! caytif what shall I do ;
þat slike sorows er to me send,
And has no medsin me to mend !"

When eue herd þat he said swa,
Scho wepid and had fulmekell wa,
And vnto god fast gan scho call,
"Lord forgif me þir angers all !

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I wroght þe werk, þat wate I welc,
Wharfore we haue þis dole ilkdele."
Scho praied adam on þis manere,
104 "Lord lat me haue þi sorow sere,
For sertes I did all þe syn
Wharfore þou es þir angers in."
þan adam answerd hir vntill,
108 "It may noght be wroght at oure will,
Oure lord of heuyn þat has it send
Thurgh his might he may it mend."
Adam þan vnto seth gan say:
112 A "Sun of a thing I sal þe pray,
Fortho wend als I sall þe wys
Vnto þe ȝates of paradis,
And at þe ȝates, when þou cumes right,
116 þou sal mak sorow in goddes sight;
Fall to erth and powder þe,
And pray god haue mercy on me,
For þan par aventure send sall he
120 Sum of his angels to þat tre,
Of whi[l]k springes þe oile of life,
þat medcyn es to man and wife,
par forto send me sum dele,
124 þan hope I þat my care sal kele."
þan answerd seth and said in hy,
"To do þi will I am redy,
Bot þe bus teche to me þe way,
128 And what I sall to þe angell say."
Adam said, "sun tell him till
How þat I haue angers ill,
And tell him also of þis thing
132 How þat my life es nere ending;
And pray him me to certify
Of þe oile of mercy weterly,
þe whilk god hight me of his gracie,
136 When he me put out of þat place;

and desires to
bear Adam's
punishment.
[fol.77, col.2.]

Adam
beseeches
Seth to go to
the gates of
Paradise,

and to pray
to God
to send him
some of the
oil of mercy,
a medicine for
"man and
wife."

Seth says he is
quite ready, if
his father will
teach him the
way and what
to say to the
Angel.
Adam directs
him to tell the
Angel that he
is near his
death,

and wishes to
have the oil of
mercy which
was long ago
promised him.

The way,
Adam says, is
easy.
A green path
reaches even
unto the gates
of Paradise.

Turning
eastward
many
footsteps will
be seen,

which were
made by
Adam and Eve
when they
were driven
out of Eden.

[fol. 77 b.]
For wherever
their feet
touched, there
the grass
withered and
dried up.

Seth departs
for Paradise.

He finds the
withered
steps,

which bring
him to Eden.
He falls down
on his face,
casts dust on
his head,

and cries to
God for the
oil of mercy

If he now þat sand to me will send,
Of all my sorow it sall me mend : ”

“ And sun,” he said, “ I sall þe say
Wharby þou sall ken þe way:

Þou sall sone find a grene gate
Ewyn vnto paradis ȝate;

Wend estward *and* for no thing let,

Vntill þou in þat way be set;

þan many fotesteps saltou se,

Bath of þi moder and of me;

For by þat ilk way went we twa,

þi moder and I with-outen ma,

When we war put out of þat blis

To won in midelerth for oure mis;

And þe sin of vs twa allane,

Was so grete and god with-gane,

þat in what stedes oure fete gan fall,

þare groued neuer gres, ne neuer sall,

Bot euermore be ded and dri,

And falow, and fade, for oure foly;

þus saltou find, with-outen mis,

Right to þe ȝates of paradis.”

Seth es went, with sorows sad,

Furth right, als his fader bad,

And hastily he fand þe way,

Als adam vntill him gan say,

With welkit steppes, many ane,

Als his fader bifore had gane;

And euen he held þat ilk gate

Vntill he come to paradis ȝate:

On his face þan fell he downe

And kest pouder opon his croune

Ful mekill murni[n]g gan he make,

And sorowed for his fader sake;

And vnto god fast gan he cri

Of adam forto haue mercy,

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176 And oile of mercy him to send,
So þat he might in liking lend:
So als he made his praiers fast,
God sent saint michael at þe last;
He bad þat seth he suld vp rise
And said vnto him on þis wise:—
“Seth,” he said, “what sekes þou here?”

180 I am michaell goddes messangere,
My lord of heuyn has ordand me
Ouer all his men keper to be;
And sertanly to þe I say,

184 þat þe thar nowþer grete ne pray
Efter þe oile of mercy here,
For þou gettes it on no manere,
Vntill a tyme if þou tak tent

188 When fие thousand ȝere er went,
Twa hundret and twenty þar-till,
And also aghst als es goddes will;
þan sal god send doun his sun

192 Crist in-to þe world at won;
For mannes sins þan sal he dy,
And so fra bale he sall þam by;
Grauen he sall be in a stede

196 And rise þe thrid day right fra þe ded,
And lif ogayne, in lim and lith;
And adam þan sall rise him with;
Adam and all his of-spring,

200 þat god vntill his blis will bring;
With crist þan sall þai right vp ryght
And wende to won in lastand light;
þan sal þi fader right vp rise

204 And wend to welth in paradis;
And þat same crist als I tell þe
In þe flum sal baptist be;
To sauе man saules he sall be send

208 And all fals trouth he sall defende;

that should
restore his
father to
health.
While Seth is
fast praying,
St. Michael
appears and
bids him to
rise.

“I am,” he
says, “God’s
‘messenger,’
and ‘keeper’
of all God’s
men.

It is useless to
weep or pray
here for the *oil
of mercy*, for
you will never
get it until
5228 years
have elapsed.

Then shall
God send
Christ to die
for man’s sin.

On the third
day he shall
rise from the
grave,
and Adam
shall rise with
him, —

[fol. 77b, col.
2.]
and ascend to
heaven.

Christ shall
be baptized in
the Jordan.

He shall give
the *oil of
mercy* to the
repentant
sinners.

He shall give
them endless
bliss.

Tell thy father
his days draw
to an end.

But first do
what I am
about to tell
you.
Go to the
gate of
Paradise,
put in thy
head, letting
thy body stand
without;
if thou seest
any marvels
come again
and tell them
to me."

Seth did as he
was bidden.

He heard
there noise
and noble
smell.
He saw gay
herbs and
trees, and
heard plenty
of birds' songs.
In the midst
of Paradise he
saw a well out
of which
flowed four
streams, that
watered all
the world.

Above the
well he
perceived
there stood a
fair tree,
having many
branches, but
barkless and
leafless.

þe oyle of mercy sal he gif
Till all þat in his law will lif;
And till all þat will sese of sin
Sal he gif blis þat neuer sal blin; 212
þan sall þi fader cum fra paine
And dwell in paradis ogayne;
þarfore if þou þi fader se
Say him als I haue said to þe, 216
'His daies er dreuen vnto þe end,
Langer in þis life may he noght lend.'

Bot first now, or þou wend oway,
Sall þou do als I þe say; 220
Wende vnto paradis ȝate
And put in bot þi heuid þarate,
And lat þi body stand þaroute,
And luke what þou sese þe obout;
And if þou any selkuth se
Cum ogayne and tell to me."

Seth went and did on þis manere,
And saw ful many selkuthes sere; 228
He herd þare noyse and nobill smell,
Swetter þan any tong might tell;
Gay herbes and trese þare gan he se,
And fowles sang ful grete plenté;

In middes of paradis saw he right
A well þat was schinand ful bright,
Of þe whilk foure flobes ran out,
And went ouer al þe werld obout; 232
He saw of þa foure flobes clere

Come al þe water in þis werld here;
Obouen þe well persayued he
Whare þare stode a ful faire tre, 240
With branches þaron maniane,
Bot bark ne lefe ne had it nane;
þan had seth meruail in his mode
Whi þat tre so naked stode;

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And wele he hopid, his hert with-in,
þat it was for his fader sin,
Als þe steppes war þat he had sene;
248 þat neuer bare none herbes grene,
And all for þe sin of þam twa,
þarfor he trowed þe tre was swa;
Al þis thoght when he had left,
252 In ogaine þan luked he eft,
And hastily þan gan he se
A meruaile of þe mekill tre;
Him thoght þat it stode vp ful euyn
256 And rechid on heght right to þe heuyn,
And bark inogh þar-on was sene
With leues þat was gay and grene;
And in þe crop of þat tre on hight
260 A litill childe he saw full right,
Lapped all in clothes clene,
Als it right þan born had bene,
So till his sight it semed ȝing,
264 He had grete meruaile of þis thing;
Vnto þe erth þan luked he
And saw þe rotes of þat same tre,
Weterly him thoght þai fell
268 In-to þe vtterest end of hell,
And þare him thoght he had a sight
Of his broþer saul ful right,
Abell þat was sakles slaine.
272 þan to þe angell he went ogayne
And tald vnto him albidene,
Als he þare had herd *and* sene;
He pried þe angell tell him mare
276 Of þe childe þat he saw þare;
þe angell answerd him in hy,
And said what it suld signify;
“ þe childe þat þou saw in þe tre,
280 þe sun of god for suth es he,

He believed that the tree stood thus bare on account of his parents' sin.

[fol. 78.]

Looking about a second time,

the tree appeared to reach to heaven, and was covered with bark and leaves.

In the top of the tree he saw a little child wrapped in swaddling clothes.

He looked down on the ground, and the roots of the tree seemed to reach to the uttermost ends of hell, and he seemed to see the soul of his brother Abel.

Then went he to the Angel again, and told him all that he had seen, and asked the meaning of it all.

The Angel tells Seth that the child is the Son of God,

who shall be sent from heaven to earth, and also restore his father to bliss. That he is the *oil of mercy* promised to Adam,

and he shall bring Adam
¹ MS. of
of spring.
 and all his offspring from bale to endless bliss.
 Then the Angel takes three kernels of the tree that caused our bale and gives them to Seth and speaks as
^[fol. 78, col. 2.]
 follows :
 " Within three days after thy return Adam shall die and be buried. When he is laid in earth put these three kernels into his mouth, for of them shall three 'wands' spring; the first shall be a cedar tree, the second a cypress, and the third a pine tree. These wands betoken the Trinity. The cedar is the Father, the cypress the Son, and the pine the Holy Ghost." Seth departs with the kernels and reaches home.

His schewing here noght els it ment
 Bot þat he sall till þe erth be sent ;
 He sall fordo þi fader syn,
 And vnto welth ogayne him win ;
 He es þe oile of mercy right,
 þe whilk was to þi fader hight,
 When he fra paradis gan wende,

Thurght formast fanding of þe fende ;

Fra bale to blis þis barn sal bring

þi fader and all his of-spring¹,

þat ordaind er in þe werldes ende,

Fra wa till endles welth to wende."

þe angell þan toke kirnels thre

þat war tane of þat same tre,

Of þe whilk oure bale bigan,

And vnto seth þus said he þan :—

" With-in thre daies when þou cumes hame

Sall þi fader dy Adam,

And in a graue he sall be graid,

And, when he es in erth so laid,

þir kirnels þat I gif þe to

þan in his mowth þou sall þam do,

For of þam sall thre wandes spring,

And ilkone sall be of sere thing :

þe first of cyder suthly es,

þe secund sal be of cypres,

And þe thrid of pine sal be ;

And þai bitaken þe trenité,

In þe cyder þe fader alweland,

And in cypres þe sun we vnderstand,

In þe pyne þe hali gaste bi skill."

þus tald þe angell seth vntill,

And when he was þus kyndely kend,

Hastily hamward gan he wend,

And hame also with him he had

þe kirnels als þe angell bad.

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D^e obitu primi parentis ade.

When seth had wrought all on þis wise
 And cumen hame fra paradise,
 Vntill his fader fast gan he fare,
 320 Als he lay in sekenes sare,
 And tald vnto him albidene
 How he had done whare he had bene,
 And how þe angell gan him hete
 324 þat he suld haue his bale to bete,
 Oile of mercy fra god send
 To sauе him in þe werldes end.
 When adam herd him sogat say,
 328 þa wordes ful gretely gan him pay,
 And in his life þan anes he logh,
 For he hopid forto win fra wogh,
 And forto be saued sertainely ;
 332 þarfore to god þus gan he cry,
 " Lord me list no langer lif,
 Mi gaste in-to þi hend I gif
 Forto wis it at þi will,
 336 In whilk stede so it sall go till."
 þus he died with-in þe thrid day
 Als þe angell vnto seth gan say ;
 þan had he lifed in þis werlde here
 340 Nien hundreth and threty þere ;
 For mans kinde was þan so strang,
 þat þai moght wele lif so lang.
 When he was ded þus als I tell,
 344 Both wife and barnes opon him fell
 And lay opon þe cors criand,
 Heuid to heuid and hand to hand,
 þai trowed to turn life him vntill,
 348 For þai kowth þan none oþer skill ;
 And als þai murned with dreri mode,
 Michaell come and by þam stode,
 And oþer angels gudely graid,

He tells his father of his journey,
 and how that the oil of mercy should be sent to save him at the world's end.

These words pleased Adam, and for once in his life he laughed.

He thanked God for his grace

and gave up the ghost. When Adam died he was 930 years old.

Man's nature was then vigorous, and he might live to such an age.
 [fol. 78 b.] When Adam died, his wife and bairns fell upon him and lay crying upon the corpse, head to head and hand to hand, for they thought to restore him to life. But Michael appeared to

them and thus
spake to Seth,
"Weep no
more, for it is
God's will."

Take up the
corpse and I
will shew you
what to do
with it."

They took up
the body, and
followed the
Angels, all
singing "full
solemnly" to
the Vale of
Hebron,
where they
graved Adam.

Adam's
bairns were
greatly
astonished at
all this,
but the Angel
tells them that
the dead must
be buried in
earth or stone,
for all that
are born shall
die.

¹ MS. *lifi.*

Seth then
thinks of the
kernels and
puts them
under his
father's
tongue.

Of those three
kernels sprang
three trees
from which
great marvels
arose.

In Adam's
mouth these
wands stood
until Noah's
time, after the
flood, 1072
years.

And vnto seth al þus he said: 352
 "Wepes namore, bot besē still,
 For þus it es my lordes will,
 þat I sal teche here ȝow vnto
 How ȝe with þis cors sall do; 356
 Takes him vp and wendes with me,
 For in erth sall he bereed be."
 þai toke þe cors vp þam omang,
 And þe angels bifore gan gang 360
 Singand all ful solemnely,
 And makand nobill melody;
 To þe vale of ebron þai him broght
 And groue him þare, als þam gude thought. 364
 þan al his barnes awonderd ware
 Of þe sight þat þai saw þare;
 þe angel said þan to þam in hy,
 "Of þis thing haues no ferly, 368
 For als we now do him vnto
 So sal ȝe with ȝowre ded men do;
 Gers beri þam in erth or stane,
 For all sall di þat life¹ has tane." 372
 Seth þan opon þa kirnels thought,
 þat he fra paradis had broght;
 In his fader mowth he þam did
 Als þe angell gan him bid; 376
 Of þa kirnels thurgh goddes grace
 Wex thre wandes in litill space,
 And of þa wandes grete ferlis fell,
 Als men may here me efter tell; 380
 Ful mekill sele was to þam sent,
 Als men may here wha takes entent;
D^e tribus uirgis in ore ade crescentibus
 In adams mouth þir wandes stode,
 Till tyme of noie efter þe flode, 384
 þat was to wit with-outen were,
 A thowsand sexty and twelue ȝere;

And furth ȝit groued þai in adam
 388 Fra noie till tyme of abraham,
 Fra abraham ȝit stode þai þen
 Vntill þe cumyng of moysen ;
 And nowþer flitted fer no nere,
 392 And ilkone groued by þam self sere ;
 Ane elne of lenkith þa wandes ware
 And all þis time wex þai nomare,
 Bot in astate ay war þai sene,
 396 And euer grouand in like grene ;
 Lang efter þat tyme þus bifell
 þat þe childer of israel
 Went with moyses thurght þe se,
 400 Fra pharao and his menȝe,
 þat mekill wa had to þam wroght,
 And in grete bondage had þam broght ;
 þai past þe se bath hale and sound,
 404 And pharao and his men war dround ;
 And when þaire fase war þus for-done
 To þe vale of ebron come þai sone,
 And als þai in þat dale gan dwell
 408 Forther-mar þan þus bifell ;
 Opon ane euyn als moyses ȝode
 He saw whare þir thre wandes stode,
 þat are in adams mowth was sett,
 412 And with grete honore he þam grett ;
 "For suth," he said, "þir wandes mene
 þe trinité þam thre bitwene,
 þat on þis wise er samin sett,
 416 For in þe rote all war þai mett."
 þa wandes þan thoght he forto take
 Wirschip to þam forto make ;
 And fra þe erth when he drogli þam out
 420 So nobil smell was þam obout,
 And so gude sauore gan þai fcle,
 þat his men wend wonder wele

They went on
 growing until
 the time of
 Moses, and
 removed not
 from their
 place.

[fol. 78b, col.
 2.]

Each
 increased an
 ell in length
 and no more.
 In this state
 they
 continued
 until the
 exodus of the
 Israelites from
 Egypt.

The Israelites
 crossed the
 Red Sea in
 safety, but
 their foes
 were
 drowned.
 Then the folk
 came to the
 Vale of
 Hebron,
 wherein they
 did dwell.
 One evening
 as Moses was
 walking along
 he saw the
 place where
 the three
 wands were.
 He greeted
 them with
 great honour,
 knowing that
 they were the
 sign of the
 Trinity.

He drew them
 out of the
 earth, and so
 noble a smell
 arose that all
 the folk
 weened that

they had at last reached the Land of Promise, for which they thanked God with might and main.

Moses took the three wands and wrapped them in a clean cloth.

They were thus kept together for forty-four years, and all that were worm-smitten or torn by wild beasts were cured by touching the wands.

[fol. 79.]
It came to pass that the Israelites lacked water, and displayed a want of trust in God.

Moses tells them to have faith, and water shall be given them.

God had commanded Moses to smite the flint twice,

which when he had done, abundance of water came forth.

But Moses took all the merit of this miracle,

þat þai had bene cumen right,
To þe land of hest þat þam was hight;

424

Al his folk þai war ful fayne
And loued god with might *and* mayne:

Moyses toke þa wandes schene;

And lapped þam in clothes clene,

428

And als a relik about þam bare,

With wirschip, als þai worthy ware:

Ay whils þai dwelled so in fere,

And þat was foure *and* fourty ȝere,

432

And all þat war with wormes smeten,

Or els with wilde bestes beten,

And þai might neght þa wandes nere

þai suld als fast be hale and fere,

436

So þat defaut suld þai find nane,

Thurgh towcheing of þe wandes allane:

So it bifell þe folk had care

For þat þam wanted water pare,

440

And in þaire hertes þai bigan

To be mis-trowand ilka man,

To god þai groched al bidene;

And moyses said to þam in tene,

444

“ Mistrowand men herkins to me,

If ȝe in trowth will stedefast be,

We sall gett water grete wane

Here out of þis hard stane.”

448

For god had bidden him on þis wise

þat he suld strike on þe flint twise,

And largely þan suld it gif

Water þat þai with might lif;

452

þan with his wand þe stane strake he

And water went out grete plenté,

þat men and bestes had þaire fill

Of water at þaire awin will;

456

And for moyses toke all þe meðe

And loued noȝht god for his gude dede,

460 Ne gert þe folk na louing make
 To him þat sent it for þaire sake,
 þarf ore lord god all-mighty,
 Said vnto moyses opinly,
 þat he suld noght þa childer bring

464 Vnto þe land of his heteing,
 þat was þe land of promisiowne,
 þat he had made vnto þam boune.
 þan moyses wist and wele he kend
 468 þat his life drogh nere þe ende ;
 To þe hill of thabor þan went he
 And þare he sett þir wandes thre,
 By-side a water vnder þat hill,

472 For he hopid it was goddes will
 þat gude werk suld with þam be done ;
 þan efter þis he died sune.
Quomodo dauid tulit uirgas in ierusalem.

476 **S**till þan stode þa wandes þare
 A thowsand þere and wex nomare,
 Bot in astate ay gan þai stand
 Till dauid was king of iews land ;
 And þat was a lang tyme bitwene,

480 And euer þai groued ilyke grene ;
 þan dauid was thurgh þe haly gaste
 Warned þat he suld wende in haste,
 In-to þe land of araby

484 Till þe hill of thabor hastily,
 þe thre wandes þare forto fett,
 þat moyses þe profett had sett ;
 To ierusalem þat þai war broght

488 For thurgh þam suld be wonders wroght,
 And diuers dedis done bidene,
 And afterward so was it sene ;
 þus when dauid warned was

492 Till araby sone gan he pas,
 To þe hill of thabor fast he ȝode,

therefore God said that he should not bring the children of Israel unto the Land of Promise.

When Moses knew that his end was near, then went he to the Mount Tabor and there he planted these three wands beside a stream under the hill,

and soon after this he died.

After this the wands remained in the same state for 1000 years until David became king of the Jews.

Through the Holy Ghost David went into the land of Arabia, to the hill of Tabor, where he found the three wands.

[fol. 79, col. 2.]

He took them
out of the
ground and
there arose a
sweet smell
and noble
melody.

David laid the
wands
together in a
case of bright
silver.

As he went
along, sick
men were
healed
through
virtue of the
wands.

Glad and
blithe David
came unto his
country, and
on the ninth
day he reached
Jerusalem.

He then
planted the
“wands” in a
“dike,” and
set trusty men
to watch
them,

and he
intended on
the morrow to
find a better
place for
them.

Whare þir ilk thre wandes stode;
Vnto þe stede he went full euyn,
Als he was warned with god of heuyn; 496
And when he of þe wandes had sight
He honord þam with all his might,
And toke þam vp out of grounde;
And swilk a smell þare was þat stounde, 500
And noise and nobill melodi
Of diuers maners of minstralsy,
þat dauid and his menȝe wend
þe haly gaste had þare descend, 504
So mekill mirth gan with þam mete
Of nobill noyse and sauore swete;
þan dauid laid þa wandes in fere
In a kase al of siluer clere; 508
He sang ful fast so was he faine
And on þis wise he went ogayne;
And als þai went so by þe strete,
Seke men many gan þai mete, 512
All war þai helid in gude degré,
Thurgh vertu of þa wandes thre.
Dauid was ful glad and blith,
Vnto his cuntré come he swith; 516
þe nyend day efter hame come he
To ierusalem þe riche ceté,
Bot night it was thurgh goddes will
When þai come þe ceté vntill, 520
On þe wandes had dauid thought
With wirschip whare he sett þam moght,
And in a dike he did þam right
Biside his castell all þat night, 524
And seker men he sett to wake,
So þat þai suld no harmes take;
On þe morn he thought to seke a space
To plant þa wandes in honest place, 528
Forte be keped honestly,

And wirschipd als þai war worthy.
To rest he went es noght at laine,
532 And sone at morn he come ogaine;
He fand his wandes hale and sownde
Ful fast grouand on þe grounde,
And þar-of grete wonder him thoght,
536 Bot remu þam þan wald he noght,
For in his hert he trowed right
þat þai war sett thurgh godis might;
þar-fore he lete þam stand þare still,
540 And bad þat none suld negh þam till;
And forto dwell with-outen dout
He made a stif wall þam obout,
Stalwurthly of lime and stane,
544 So þat negh to þam suld name.
þe same lenkith ȝit war þai þare,
Als moyses in desert þam bare;
Bot þus when dauid sett þam has,
548 þan wex þai so þat wonder was,
þe body wex in a hale tre
And þe crop was branches thre;
And for it wex so dauid made
552 A serkell al of siluer brade,
And bad þat it suld sawded be
All obout þe haly thre,
þat he might wit, with-outen were,
556 How mekill it wex ilka ȝere;
For it wex grete thurgh goddes grace
And also lang in litill space;
In þat stede þan stode it þare
560 Threty ȝere and sumdele mare,
And wex ful fast, I vnder-stand,
For þe tyme was nere cumand;
þan dauid wex dreri in mode,
564 For in his hert he vnderstode
þat [he] a sinful man had bene

When he
came to look
at them in the
morning, he
[fol. 79 b.]
found them
growing fast
in the
ground,
but he did
not attempt
to remove them.

For a
safeguard he
built a stiff
wall of lime
and stone
around them.

The wands
were then of
the same
length as in
Moses' time.
But now in a
short time
they grew and
became one
great tree with
three
branches
springing
from the top.
David made a
silver circle
(ring) to mark
the growth
of the trunk
year by year.

For thirty
years the tree
stood in this
spot and
increased
yearly.
David,
knowing that
he had been
a sinful man,

made his
mean to God,
and, sitting
under this
holy tree, to

make amends
for his sins, he
composed the
whole of the
“psalter-
book,”
and in
remission of
his sins he
began to make
a kirk.
For twenty-
four years
he went on
building day
and night.
But God bids
him to build
no more, on
account of his
sinful life.

[fol. 79b, col.
2.]

David desires
to know who
is to build
God's house.

He is told that
his son
Solomon shall
complete the
work.

David then
calls all the
elders of the
city to him,

and bids them
crown
Solomon his
son as king.
Thus he gave
his crown
away

And vnt[o] god he gan him mene ;
Sitand vnder þat haly tre,
Grete sorow in his hert had he, 568
And in his sorowing said he þus,
Miserere mei deus et c'.
And so he made his mis to mende
þe sawter buke right to þe ende ; 572
And in remission of his syn
To mak a kirk he gan bigin,
And þare-about he begged fast,
Till foure and thwenty ȝeres war past ; 576
And bisid him both day and night
With werkmen þat war wise and wight ;
And for he was a synfull man
Of god þus was he warned þan :—
“A hows to me saltou neuer make,
And þat es for þi sinnes sake.”
Dauid answerd and said in hy,
“Lord, wha shall make þi hows bot I, 584
Wha shall vnto þi werk tak tent,
Sen vnto me no sele es sent.”
“Salomon þi sun,” said he,
“Sall mak a temple vnto me,
þat euer-mare sal be in minde, 588
And in meneing omang man-kinde.”
þan dauid wist righ[t] wele inogh,
þat his life fast till ende drogh,
Of þat ceté gert he call
þe eldest men *and* maisters all ;
And hastily þai come him till
Forte wit what was his will ; 596
þan vnto þam al þus said he,
“Takes salomon my sun for me,
For, sirs, als sune I sal be ded,
And god has chosen him in my stede ; 600
His corown so he gaf oway

And so he died þat ilk day;
 þan in a grafe þai gan him graue,
 604 Whare kinges suld þaire bering haue,
 With sang and grete solemnité,
 Als fell to swilk a lord at be.
Quomodo salomon perfecit templum.
 Solomon was corond king,
 608 **S** And led þe land at his liking ;
 Moste sutille werkmen has he soght
 And on þe temple fast þai wroght,
 And endid it of masonry
 612 In þe space of ȝeres twa *and thretty* ;
 Forto tell all his fader tyme
 And efter þe wirkyn of him ;
 And when it suld till end be brogh[t],
 616 þe wrightes þat þe timber wroght
 A mekill balk þam bud haue ane,
 In þat cuntré þai kouth find name,
 þai soght in toun and in ceté,
 620 And nowre-whare might þai find a tre,
 þat wald acorde vnto þaire met,
 Bot þat þat dauid king had sett ;
 It forto take þe king cumand
 624 And bad it suld no langer stand ;
 þan doun þai hewit þat haly tre
 So þat þaire werk might endid be ;
 þai caried it vnto þe kirk
 628 And ordand werkmen it to wirk ;
 þe maisters has þaire mesure tane,
 þe lenkith threty cubites and ane ;
 þai polist it and made it plaine,
 632 Bot all þaire wirkyn was in vayne ;
 When it was made efter þaire merk,
 þai wand it vp vnto þe werk
 And langer þan þai fand þe tre,
 636 By a cubet þan it suld be ;

and died
that same
day, and was
buried with
regal
solemnity.

Solomon was
crowned king,

and in thirty-
two years he
completed the
Temple.

When the
Temple was
almost
finished, the
carpenters
wanted a
large beam,
and sought
far and wide
for a suitable
one.

At last they
found the tree
planted by
David,
Solomon bad
them hew it
down.
When this
was done,
they took the
measure of it,
and found it
to be 31
cubits in
length.
[fol. 80.]

After
polishing it
they found
that it was
one cubit too
long.

They took the beam and shortened it, and on measuring it again they found it to be shorter than the right size. Thrice they altered it, but they could not get the right measure.

Then they sent for Solomon,

who ordered the tree to be placed in the Temple,

where it lay many a year between two pillars of the kirk. Solomon bad that once a year every man should visit the Temple and honour this holy tree.

So it befell upon a year that all the country far and near went to honour this tree. Among this company was a woman that had no faith

Of þat fare þai war vnfaine,
And sune þai gat it doun ogayne
Eft þai toke þaire mesures þan,
And kuttes it als wele als þai can;

640

“Do wind it vp” biliue þai bid,
Bot al was in waste þat þai did;
þan was it schorter þan þe assise
Thrise wroght þai with it on þis wise;

644

Acorde to þat werk wald it noght,
þar-of þam all grete wonder thoght;

þai cald þe king for he suld se
How þai had wroght with þat tre,

648

For mekill tene was þam bitid,
Sen þai war al so crafty kid;

When salomon saw it was swa,
In-to þe temple he gert it ta,

652

And bad þat it suld honowrd be,
For sum might trowed he in þat tre;

Anoþer balk þan haue þai soght,
And al þe werk till end þai wroght.

656

þe haly tre, on þis manere,

Lay in þe temple many a þere,
Twa pilers of þe kirk bitwene,

660

þe king gert kepe it þare ful clene,
And made þe custom in þat cuntré,

And bad þat ilka man suld be
In þat stede anes in ilka þere,

And ilkone on þaire best manere
þat haly tre forto honowre

664

þat seþin bare oure sauioure.
So it bifell opon a þere

Al þe cuntré, fer and nere,

668

Vnto ierusalem þai went

To honore þat tre with gude entent;
A woman was þare þam omang

þat in hir hert ay hopid wrang;

672

Scho soght þeder þe sight to se
 And trowed no vertu in þe tre;
 Hir thought it was scorne in hir wit
 676 Pat oþer men so honord it;
 Maximilla was hir name,
 Scho sat þaron hir self to schame,
 And for scho trowed no might þarin;
 680 Hir clathes biliue bigan to brin
 Als herdes þat had bene right dry,
 þan cried scho loud, thurgh prophecy,
 And said, "my lord mighty ihesu
 684 Haue mercy and on me þou rew."
 When þe iews herd hir on ihesu call,
 Grete tene in hert þan had þai all;
 þai said "scho sklanders oure goddes eyn
 688 For a new god we here hir neuyn";
 þai bad þat bald men suld be boune
 To haue hir tite out of þe toune,
 And sune, with-outen oþer rede,
 692 þai staned hir vnto þe ded;
 Scho was þe first þat suferd schame
 For þe neueni[n]g of ihesu name.
 It was þaire custum, als men knew,
 696 þat who so neuind þat name ihesu,
 He suld be staned to ded als sone
 And so was with þat woman done.
De probatica piscina.
 700 **F**ul many when þai saw þis sight
 Honord þe tre with all þaire might,
 And þarto made þai more loueing
 þan vntill any oþer thing;
 þarfore þe iews thought grete despite,
 704 And to þat tre þai went ful tyte;
 Out of þe toun þai did it draw,
 For men þar-in no might suld knew,
 For þai saw grete worde of it went,

[fol. 80, col. 2.]
 Maximilla
 was her name;
 but, as she
 was sitting
 by herself her
 clothes took
 fire and burnt
 like tow.

"Lord
 Jesu," she
 said, "have
 mercy and pity
 upon me."
 The Jews
 were angry
 that the
 woman had
 slandered
 their God
 by the
 mention of a
 new one,
 and bade bold
 men turn her
 out of the
 town, and
 stone her to
 death.

So she was
 the first
 Christian
 martyr,
 and all who
 mentioned the
 name of Jesus
 were
 commanded
 to be stoned.

Many who
 saw this
 sight
 honoured the
 tree with all
 their might.

The Jews took
 offence at this
 and drew the
 tree out of
 town,

	And men þarto toke mekill entent And many men honord it mare, þan goddes þat in þe iewri ware; þarfore þai ordand þam omang þat na more worde of it suld gang, Bot for vertu þat was þar-in þai durst it nowþer breke ne brin; In to a dike þai gan it kast, So to be wasted at þe last, þarfore in þat dike þai it did; Bot god wald noght þe might war hid, Sen þat so grete word of it went, þarfore his sande þarto he sent; Euer-ilha day a certayne tyme, Bitwix þe vnderon and þe prime, His angels to þat haly tre Ful oft-siþes men might þam se, þai moued þe water in þat tide And wesche þe tre on ilka side; And all men þat war seke and sare If þai in þat tyme might be þare, When þe water was moued swa; Wha so might first in-to it ga, If he had neuer so mekill bale, Hastily he suld be hale Thurgh vertu of þat haly tre; þis was knawin in ilk cuntré, For mani þat blind and crooked ware Hastily war þai helid þare; So when þe iews persayued right, þat thurgh þe tre was schewid slike might, þai said it suld noght lang be swa; Out of þe water þai gan it ta, And ordand it to be a brig, Ouer a-noþer bek to lig, For so þai trowed þat mens fete,	708
but were afraid to break or burn it. So they cast it into a ditch.		712
But every day, between “underon” and “prime,” God’s angel came to this [fol. 80 b.] tree, and moved the water in the ditch,		716
and all that were sick and sore, if they might only get into the water when it moved, were cured of their sickness.		720
Then the Jews took the tree out of the water,		724
and turned it into a bridge over a “beck” (brook), so		732
		736
		740

744 And bestes þat went by þe strete,
Suld cum and ga all ouer þat tre
So þat it suld wasted be;
For grete despite in hert þam thoght
748 þat wonders thurgh it war wrought.
þus lay þis tre þare, als I tell,
Vntill þe sage quene, dame sibell,
Come to ierusalem on a ȝere,
752 Wisdom of salomon to here;
And by þat side hir gate was graid
Whare þis haly tre was laid,
And sone when scho þar-of had sight
756 Scho honord it with all hir might,
Kneland doune on aiper kne,
Swilk vertu trowed scho in þe tre;
Hir clathes gert scho þar-on lig,
760 And bare fete went scho ouer þe brig;
Thurgh prophecy þan þus scho said—
“ þis ilk tre þat here es laid
A verray signe wele may it seme
764 Of a domesman þat all sal deme,
Als lord and maister moste mighty,
þus may þis signe wele signify.”
Scho lended þare ay whils hir list,
768 Grete wit of salomon scho wist;
And seþin ogayne gan scho ga
To hir cuntré þat scho come fra,
And þat tre euer scho gan honowre
772 þat seþin bare oure sauiowre;
þis haly tre lay in þat stede,
Vntill þat crist suld suffe[r] dede,
When dome was gifen ordand was he
776 Forto be hanged opon a tre,
þat als a cros þan suld be wrought;
On swilk a tre þan had þai thoght,
Sone a iew stode vp in hy,

that it might
be worn out
by the feet of
men and
beast.

Thus this tree
lay until
Dame Sheba
came to
Jerusalem to
hear of
Solomon's
wisdom.

Passing over
this bridge
she honoured
it with all her
might.

She laid her
clothes
thereon and
barefooted
went over the
bridge.
She said the
tree was a true
sign of a
doomsman
who should
judge all men
as lord and
master.

[fol. 80 b,
col. 2.]
This tree lay
in that place
until Christ
should suffer
death.
He was
condemned to
be hanged on
a tree
fashioned like
a cross.

The Jews
think of the
tree "laid
over the
lake,"

and from it
they make a
cross eight
cubits long.

When it was
finished they
took it to
Pilate, who
was well
pleased with
their work.

The cross is
made but the
nails are
wanting.
The Jews run
to a smith out
of the town,
and bid him
make three
nails.

The smith,
believing
Christ to be a
true prophet,

does not
intend to
make the
nails.

And þus he said thurgh prophecy :—

780

"þe kinges tre, I rede, ȝe take,

þe whilk ȝe laid ouer þe lake

To make a cros both large *and* lang

þe kyng of iews þar-on to hang."

784

To þis þai all assented þan,

And rathly out of þe toune þai ran;

þai toke þe tre þan þare it lay,

þe thrid part þai hewed oway,

788

And of þe rembland haue þai made

A large cros, bath lang and brade;

Vijj cubites þai made it lang

With-outen þat in þe erth suld gang,

792

And aþer side of cubites thre

þat abouen þe heuid suld be;

When it [was] made þus at þaire will,

þe ceté sone þai broght it till,

796

To pilate went þai ful gude spede,

He held him wele paid of þaire dede.

De fabrice clauorum.

E cros es made, als it sall be,

800

Bot þan þam nedes nayles thre;

þe iews war ful redy boune

And ran for na[i]les in-to þe toune;

Vnto a smith þai come ful sone

And bad, "belamy, bilue haue done,

804

Make thre nayles stif and gude

At naile þe prophet on þe rode";

When þe smith herd þaire entent,

How þat ihesu suld be schent,

808

In hert he had ful mekyll wa

Obout þe nayles forto ga,

For of ihesu he vnder-stode

þat [he] was prophet trew *and* gude;

812

þarfore wele in his hert he thought

þat for him suld no nayles be wrought;

He answerd þam with wordes fre
 816 And said "þe gett none nailes for me,
 God has sent on me his merke
 So þat I may wirk no werk ;"
 In his bosum he hid his hand
 820 And said he hurt it on a brand,
 "þar-on," he said, "I haue slike pine
 þat I hope my hand to tyne."
 þan answerd þe iews kene
 824 And said vnto him all in tene :
 "All for noght þou feynes þe,
 All þi sare-nes will we se,
 And bot we find þi tales trew
 828 Ful sare it sall þi seluen rew."
 þus thai thret him in þaire saw,
 And gert him þare his hand out draw,
 þan was þare schewed in þat place
 832 Grete gudenes, thurgh goddes grace ;
 His hand semed als it war sare
 And hurting had it neuer þe mare ;
 þe iews saw þat it was so,
 836 And namore said þai him vnto ;
 Furth come þan þe smithes whife,
 A fell woman and full of strife,
 By þe iews þare þai stode,
 840 Scho spac hir husband litill gude ;
 "Sir," scho said, and loud gan cry,
 "Sen when had þou slike malady ;
 ȝistereuen, when þe day was gane,
 844 Euill on þi handes had þou name,
 And sen sekenes es sent to þe
 þir men sall noght vnserued be,
 þai sall haue nayles or þai ga,
 848 Als sone my self sall þam ma."
 Scho blew þe belise ferly fast,
 And made þe yren hate at þe last.

But he
 answers the
 Jews with
 bold words :
 "No nails you
 get from me,
 for I have
 burnt my
 hand on a
 [fol. 81.]
 brand,

and I expect
 I shall lose
 my hand."

The Jews did
 not believeth
 smith, but
 bade him
 show them
 his hand,

which they
 saw hurt as he
 had said
 (though in
 reality it was
 not).

So they made
 no more ado
 about the
 matter.
 But out
 came the
 smith's wife, a
 cross-grained
 scolding
 woman.

By the Jews
 she stood, and
 said little
 good of her
 husband.
 "Since thou
 art sick," she
 said, "these
 men shall not
 go away
 unserved."

So she set to
 work and
 made the
 nails herself,

the Jews all
the while
lending her a
helping hand.

They were
very roughly
made, but the
Jews gladly
took them,

and brought
them to
Pilate.

þe iews helppid hir forto smite
So þat thre nayles war made ful tite; 852
Hir husband saw and stode ful still,
He durst noght say þat scho did ill;
þai war full grete and rudely wroght,
Bot þarfore þai forsuke þam noght,
Bot sone, when þai þir nailes had,
Furth þai went with hert ful glad,
And hastily þai toke þe gate
Vntill þai come to sir pilate. 860

IV.

FINDING OF THE CROSS.

De Inuencione sancte crucis.

[Harleian
MS. 4196,
leaf 149,
back, col. 2.]

Men aw to honure euer omang
þe cros þat al our hele on hang ;
And how þat haly tre was fun,
4 Was þis feste ordand and bigun ;
þat tre vs aw forto do honoure
þat bare oure lord and oure sauioure.
Whils Constantyne þe nobil king
8 Lifd here in erth in grete liking,
Trew he was, in dede and saw,
And lely lifed he in his law ;
In Rome he regnid als Emperoure,
12 And gouerned it with grete honoure ;
So in his tyme, trewly to tell,
All on þis maner it bifell :—
þe grekis and þe folk of barbary
16 Gederd ful grete cumpany,
Fortho gif batail ogaynes rome,
And so by strenkit it to ouereum ;
And when king Constantine herd tell
20 Off al þis fare, how it byfell,
In his hert he had grete drede,
For ful grete power gun þai lede ;
He ordand him grete cumpany
24 Of men of armes and archery
His land with fighting to defend,
And to hald it fro his enmis hend ;
And als he lay opon a night,
28 Bifore þat day þat þai suld fight,
Him thoght he lukid to heuyn on high,

The Cross
ought always
to be held in
honour.

Constantine
was true in
word and
deed.

In Rome he
reigned as
Emperor.

The Greeks
and folk of
Barbary
gathered
together to
fight against
Rome.

When
Constantine
heard of this
he was sore
afraid,

but prepared
to defend his
land.

But as he lay
upon a night,
before the
day that they
should fight,
it seemed to
him that he
looked toward
heaven,

and saw the
Cross on
which Christ
died, and a
voice spake
thus to him :

"Arrange
thine arms in
this same
manner, then
shalt thou
overcome thy
enemies.
In this sign
put fully thy
trust, then
shalt thou
have no cause
for fear, for
by this thou
shalt have

[leaf 150.]
victory."
On awaking
he was very
joyful.
Up he rose
with a light
heart,
and went to
Helena the
noble Queen,
and told her
of his dream.
Full glad was
she of the
tidings,
and she
caused a cross
to be made to
be carried
before the
Emperor.

So he went
forth to the
war, and
through the
Cross
overcame his
enemies.

St. Helena
was very
joyful that
her son had
returned safe,
and with
micht and
main
honoured the
Cross.
But of the
Cross they
knew nothing,
nor indeed
of Jesus.

And in þe aire him thoght he sigh
þe same cros þat crist was on done,
And a voice sayd þus to him sone :
"Ordayne þine armes on þis kin wise,
þan sal þou ouercum þine enmisse ;
And in þis figure fully þou trayst,
þan thar þe no thing be abaist ;
Mak þis in þine armes forpi,
þan sall þou haue þe victori."

In hoc vince.

He wakkend þan and was ful glad,
For he so gude herting þan had ;
Up he rase with hert ful light
And to his moder he went ful right,
þat was saynt Elyne þe noble quene,
And tolde vnto him ilkdele bidene ;
Of þis tithing scho was ful fayne
And gert ordan, with al hir mayne,
þat he suld haue swilk armes dight,
Als he had sene by gastly sight ;
His awin armes sone doun war laid
And þe cros in his scheld purtraid,
Byfore him in batayle to bere,
And so he went furth to þe were ;
And thurgh þe vertu of þe croyce,
Als he was warned by gastly voyce,
Al his enmis he ouer-come

And broght þe victori to Rome.
Saint Elyne þan was wunder fayne
þat hir sun was cumen safe ogayne,
And þat ilk figure of þe rode
Honurde þai with mayn and mode ;
Bot of þe cros no thing þai knew,
Ne no thing wist þai of Ihesu,
Ne no thing wist þai what it ment
þat þai honurd with gude entent.

32

36

40

44

48

52

56

60

64

þan king Constantine gert call
 Of Iewry þe maisters all,
 Forto enquere by þaire clergy
 68 What thing þat signe suld signify :
 þai said, "sir, lely we ȝow hete,
 Byfor þis tyme was a prophete
 Hight ihesuc, and [in] þis same Cete
 72 Was he hanged on swilk a tre ;
 Ful many men þarbi was mend,
 And grete vertu þarof was kend,
 Bot sone efter þe iews it hid,
 76 For no might suld of it be kid,
 And how it was hid sal ȝe here.
 Sir, it bifell in þis manere—
 When ihesuc vnto ded was done,
 80 Þe iews þan tok þaire counsail sone,
 Forto hide þat ilke haly tre,
 So þat it suld nocht honurd be ;
 Vnder þe grete hill of caluary
 84 Þore groue þai it ful priuely,
 With two crosses þat theues on hang,
 And also þe nayles þat war strang ;
 Al kest þai priuely in a pyt,
 88 So þat no man suld of þam wit ;
 Þore haue þai liggen, on þis maner,
 Sethin more þan two hundred þere,
 Sethin Tytus and vaspasian come
 92 And destroyd mony iews of Rome ;
 For right als þai boght ihesu fre
 For thritty penis of þaire moné,
 So war þai sold to þaire enmy
 96 Euer thritty iews for a penny ;
 On þis wise war þai al broght doun,
 Vnder þe Emperoure subieccione,
 So þat no man wun þore sald
 100 Of þe Emperoure bot þai wald hald,

Then Constantine cal'ed together the masters of Jewry, and asked what the sign signified. They said that before this time there was a prophet, named Jesus, who was hanged on such a tree in this same city. Many were healed thereby, and recognised its great virtue. Soon after the Jews hid it, so that it should not be honoured.

They graved it under the hill of Calvary, along with the crosses of the two thieves.

[leaf 150, col. 2.]

Here they have lain more than 200 years. After this Titus and Vespasian came and destroyed many Jews, for just as they bought Jesus for thirty pence, so were they sold to their enemies every thirty Jews for a penny.

Far and wide
are they sown.
No Jew has a
house of his
own.

When Sir
Adrian was
Emperor of
Rome, the
Christians
were
persecuted.

He well knew
where the
Cross was hid,

for Christian
men came to
honour the
holy place,
the Mount of
Calvary,

so he built a
heathen
temple upon
the mount.

No Christians
ever after
came there to
pray, so the
Cross passed
out of mind.

Long after
this temple
was
destroyed
and the
place was
overgrown
with thorns
and briars.

[leaf 150,
back]

And sethин als wide als þai er saun
Has no iew hous of his awyn;
Swilk maystris war made þam omell,
And after þat tyme þus bifell:—

104

In Rome ane Emperoure was þan
þat named was sir adrian,
Cristen law wald he none ken,
Bot euer distryed al cristenmen;

108

þis Emperoure wele vnderstode
Whore his elders had hid þe rode,
And herby persayued he it right,
For cristen men both day *and* night
Come to honure þat haly stede,
And bousomly þore made þaire bede;
þai honurd þe mount of caluary,
In wirschip of þe cros namely.

112

And þis Emperoure of Rome
Wist cristen men so þeder come,
þe cros he wold noght þethin take,
Bot þus he ordand for þaire sake
In þat same place to edify

116

A temple for þaire maumetry,
For cristen men suld þan forberc
In þat stede to mak prayere;

124

þan cristen men þat place refused,
None of þam efter þeder vsed,
And so it wurthed at þe last
þe cros al out of minde was past,
And þat was for no man herd say
þarof ne in what stede it lay.

128

Lang efter þe temple of maumetry
Was all distroyd fro Caluary,
þan groued þe stede with thornes *and* breris,
And of þe cros no thing men heris;
For two hundred þeres war omell,
Bitwix þe tymes þat I of tell.

132

136

140 Pan Constantine was Emperoure
And rewlid rome with grete honoure ;
Vnto him was tolde in þat tyde,
How þat þe iews þe cros gun hide.
144 Vnto his moder he said in hi,
“Moder, sen we haue þe victori
And myne enmise þus er slone,
Thurgh vertu of þe cros allone,
And clerkis has told to ȝow and me
þat criste was ded on swilk a tre,
Ful fayn I wold þat tre war soght
148 And sone vnto more honure broght.”
Pan said his moder, saynt Elyne,
“Sun, for suth I sal noght fyne
þat haly tre or I haue fun.”

152 And sone hir way scho has bigun,
Furth scho went with faire menȝé,
To ierusalem, þat riche ceté.
And when þe iews herd hereof tell

156 þat þe quene come þam omell,
Grete wunder had þai albidene,
What thing hir cuming suld bimene.
And al þe iews sone did scho call

160 To cum into þaire comun hall,
þe sertayn suth hir forto lere
Of thinges þat scho wold enquere ;
Here-fore þe iews hadmekil dout,

164 þai gedird togeder in grete rout,
And priuely þai ask þis thing,
What was þe caus of þe quenes cuming.
And sum, als þai had herd of hir,

168 Said scho come for þe cros to spir,
Waron crist vnto dede was broght,
And ilkone said þai knew it noght ;
So was þore ane þat hiyght Iudas,

172 þat grete mayster omang þam was ;

Unto
Constantine
it was told
how the Jews
had hidden
the Cross.

Constantine
tells his
mother
Helena that
he would like
to find the
Cross upon
which Christ
had suffered.

Helena
determines
to discover it,

and goes to
Jerusalem.

When the
Jews heard
of her coming
they were in
great fear
and dread.

Helena calls
them into
their common
hall, and says
there are
certain things
which she
wishes to
know.
The Jews
take counsel
together as to
what the
questions
might be.

Some said
that she had
come to
enquire about
the Cross of
Christ, but
they said
they knew
nothing of it.

Judas tells
the Jews
what Simeon
his father had
told him on
his death-bed.

“ ‘ If any one
enquires after
the Cross, do
not disclose
where it is to
be found,
unless it be
[leaf 150,
back, col. 2.]
to save thy
life.’

He told me
where the
Cross was
commonly
reported to
be hid.”

Hereupon
the Jews
came before
Helena,

who
threatened to
put them
to death
unless they
made known
to her where
the Cross was
hid.
To show
them that
she was in
earnest she
caused a fire
to be made.

Saint simyon sun for suth was he,
And Simyon was sun of ȝaché.

þis Iudas said, “ sumdele I mene
Of thinges þat here bifore has bene ;
Simyon, my fader, als ȝe sall here,
Told vnto me on þis manere :—

When he wist wele sune forto dy
‘ Sun,’ he said, ‘ herkin me in hy,
A counsail sall I tel to þe,
þe whilk I will you hald priué ;
If it bifall, sun, in þi liue

þat any spir, oþir man or wiue,
Or efter þe cros will þe ass,

þat ihesu crist on hanged was,
Or þai þarfore do þe to dede,
Tell þam vnto swilk a stede,
þat now es waste and al vnkid,

For þore I wote wele was it hid ;
And if þou may þi ded escheu,

þan wald I þat no man it kneu.’

þus tald he to me in what stede
þai groue þe rode bi comun rede,
Bot if we any oþer wise mai do,
I rede we tel noman þarto.”

þan had þai meruail in þaire mode
For þai herd neuer are of þe rode ;
þan come þai furth, ilkone bidene,
In comun hall bifor þe quene.

Sone on þis wise scho said þam to—
“ Dose swith and chese one of þir two,
Whethir ȝow es leuir to suffer dede,
Or els to tel me in þis stede
Whore cristes cros in erth es hid,
And bot ȝe do, als I ȝow bid,
Ilkone ȝe sall be brint þis day.”

And sone a fire scho did puruay,

176

180

184

188

192

196

200

204

208

And when þai saw þe fyr on brede,
In þaire hertis þan had þai drede :
Vnto þe quene al gun þai cry,
212 "Lady, of vs here haue mercy,
For we wote no thing how it was ;
If any wote þan wote Iudas,
For he was ane old prophet sun,
216 þe laws wele better mai he cun ;
His elders war of þe alde state,
And of þaire werkes sumdel he wate."
þan lete scho al þo oper go,
220 And Iudas toke hir vnto ;
And for he wald tell no resoun,
He was done in depe dungeoun,
And þore he lay in mirknes grete,
224 Seuyn dayes, with-outen drink or mete.
For hunger he cried on þe seuyn day,
"Sae me and I sall yow say
Whore þe sall fynd þe rude tre,
228 Als my fader tolde vnto me ;
Vnto me es þis mater dym,
Bot sum knawing I haue by him."
Fro prisun þan was Iudas tone,
232 And furth went with þam ilkone
Vnto þe mount of Caluary ;
þam folowd ful grete cumpny.
And when þai come whore þai wald be,
236 þan Iudas knelid doun on his kne,
He said, "lord, þat all has in waldë,
If tales be trew þat men has talde,
If þou be he þis wrold bigan,
240 And verrayli es both god *and* man,
And of a maiden in erth was born,
Als sere prophetis haue said biforn,
Send us sum takening of þi grace,
244 To find þe rude tre in þis place,

This frightens
the Jews, who

declare they
know nothing
of the Cross,

but that one
Judas knows
all about it.

Helena takes
Judas and
lets the
others go.
Because
Judas was
obstinate she
cast him into
a mirk
dungeon,
where he
remained
seven days
without food.
On the
seventh day
he declares
his
willingness
to disclose
where the
Cross is hid.

[leaf 151,
col. 1.]

Forth Judas
goes to
Calvary,
followed by
a great
company.
When he
came where
he wished
to be, he
knelt down
and prayed
God to send
some token of
the Cross.

As soon as
Judas had
done praying
the hill above
began to
quake, a
great smoke
arose, and
gave forth a
sweet smell.

Then Judas
cried aloud,
"Of a truth,
Lord Christ,
thou art the
Saviour of
the world,
who was
born of the
chaste
maiden;
unto Thy
law I will
betake me,
and for ever
forsake the
Jew's law."

Then they
made Judas
a Christian,
and changed
his name to
Quiriac. He
afterwards
became a
bishop.
They noted
where the
smell came
from, and
grubbed
about the
place until
they found
three crosses.

Then Quiriac
prayed God
to send them
the nails,

Wharon pi self wald suffer dede,
If it be hid here in pis stede." 248

Als Iudas þus gun his prayers make,
þe hill obouen bigan to quake,
And þarof rase a ful grete reke,
Bot þat was ful wele smelland smeke ;
Ful mckil mirth was þam omell,
Fo[r] neuer man feld swetter smell ; 252

þan Iudas fast bigan to cry,
And he said ful stedfastly,
In veritate, christe, tu es redemptor mundi,
"In suthfastnes, lord criste, I trow,
þe sauioure of pis werld es þow,
þat born was of þe mayden chaste,
And sall be euer of mightes maste ;
Vnto þi law I wil me take, 256
And þe Ieus law euer I forsake."

þan cristen man þai gan him mak
And turned his name to Quiriac,
Sethin was he Bisschop in hali kirk,
And hali werkis oft gun he wirk. 264

þai biheld whore þe smel come out,
And fast grubed þai þore about ;
So depe þai grubbed and so fast,
Thre crosses fand þai at þe last ;
Ane of crist both large and lang,
And oþer two þat theues on hang,
Bot þore was noman þat knew 268
Whilk was þe cros of ihesu.

þan Quiriac prayd, with hert and hend,
þat god suld þam þe nailes send
þat nayled crist þe rude vnto ;
And sune when he had prayed so
Thre nayles aperd vnto þare sight,
In þe erth schineand ful bright ;
þai toke thre nayles and crosses thre 272

þan Quiriac prayd, with hert and hend,
þat god suld þam þe nailes send
þat nayled crist þe rude vnto ;
And sune when he had prayed so
Thre nayles aperd vnto þare sight,
In þe erth schineand ful bright ;
þai toke thre nayles and crosses thre 276

þan Quiriac prayd, with hert and hend,
þat god suld þam þe nailes send
þat nayled crist þe rude vnto ;
And sune when he had prayed so
Thre nayles aperd vnto þare sight,
In þe erth schineand ful bright ;
þai toke thre nayles and crosses thre 280

And bare þam to þe riche ceté ;
 Ful mikel folk come þam ogayne
 And of þare fare þai war ful fayne ;
 284 And on a bere þore gun men bring
 A ded bodi vnto þe berying.
 Quiriak bad þam þat it bare
 Set doune þe bere omang þam þare,
 288 So forto proue þare, or þai pas,
 Whilk of þa crosses cristes was ;
 Quiriak fast vnto god prayd
 And ane cros to þe cors he layd,
 292 And sethin ane oþer he laid þartill,
 Bot ȝit euer lay þe bodi styll ;
 ¶ þe thrid cros þan he toke forþi
 And layd it vnto þe ded body,
 296 And als sune als it neghed nere
 ¶ þe cors rase up, both hale and fere ;
 And al þe folk þat saw þat sight
 Loued god, with al þaire might ;
 300 And so þai past into þe toun,
 With a ffyl fayre processioune ;
 Al loued þai god, with ioyful mode,
 And saynt elyn scho bare þe rode ;
 304 þan sone omang þam herd þai ȝell
 A ful grete dyn of deuils of hell ;
 þai cried, “ allas and wayloway,
 For dole what sal we do þis day ;
 308 þe tre es funden whilk we suppose
 Sall ger vs all oure pouwer lose,
 For we haue power in no place,
 Whore men on þam þat takin mase ;
 312 Now mun oure power fro us pas,
 Wo wurth þe while it funden was !
 For fro þat figure bihoues vs fle
 So with man-kind ouercumen er we ;
 316 It puttes oway all oure powere,

and forthwith
there
appeared
three nails
shining in
the earth.
Joyfully they
return to
the city.
They meet
men bringing
a corpse upon
a bier.
Quiriac bids
them set the
bier down.

Then he laid
each cross
upon the
dead body.

When the
third cross
touched the
corpse it rose
up whole
and sound.

Forthwith
they passed
into the town
with great
procession,
and St.
Helena bore
the Cross.

But a great
yell and din
of devils was
heard among
them crying
“ Allas and
welladay,
what shall
we do this
day, since the
Cross is found
and deprives
us of all
power in this
place ?

Woe worth
the time it
was found !

But we care
not for all the
crosses men
can make,
provided we
can make
them commit
deadly sin."

So þat we mai noght negh it nere,
Bot-if we may with any gyn
Mak þam to do dedly syn ;
þan with þam wil I wun and wake,
For all þe crosses þat þai can make,
Bot I may neuer no man spill
With syn, bot-if þam seluin will ;
Asay I sall, with sere sutelte,
To ger men syn and serue me."

320

Quiriak said þan to þe fende
"þou wikked deuil þi way þou wende,
Vnto þe deppest hole of hell,
Euermore in dole to dwell ;
For funden es now þe haly tre
þat fellis þi pride and þi pouste."

324

þe fendes þan with hidose cry
Vanist fro þam ful sudanly ;
þan went þai furth with meri mode
Vnto þaire temple þai bare þe rude.

332

þan þe nobil quene Eline
Gert mak a case of syluer fyne,
With gold and precius stones plente,
And closid þarin þat haly tre ;

336

And on þe mount of caluary
Gert scho mak a kirk in hy,
And þore scho set þe haly tre
Of all men honord forto be ;
And sone when it was þeder broght,
Fro sere sides men þeder soght,
And ful grete grace was þore schewd,
And grete releue to lerd and leude ;
Thurgh cristen land so es it kend,
þat fro þe fendes it mai us fend,
So þat þai may do us none ill,
Bot-if oure self assent partill ;
For in werld has he no powere,

340

344

348

352

[leaf 151,
back, col. 1.]
"Thou
wicked devil,"
said Quiriac,
"wend thy
way into the
deepest hole
of hell,
evermore in
deletodwell."

Then the
fiends
vanished
with a
hideous cry.

Queen Helena
made a silver
case, adorned
with gold
and gems,
and enclosed
therein the
Holy Cross.

She built a
church on the
Mount of
Calvary, and
put the Cross
therein.
Men came
from all
quarters to
honour the
Cross, and
many marvels
were wrought
by it.

Night ne day to negh us nere,
 If we his werkis will forsake,
 And cristes cros opon vs make.

356 God grante us grace so to honoure
 þe cros þat bare oure sauioure,
 þat we may to þat blis be broght,
 Whilk crist with his blode to us boght.

The Cross
 may defend
 us from the
 devil, if we
 keep ourselves
 free from sin.

Let us ever
 honour the
 Cross, so that
 we may be
 brought to
 that bliss
 which Christ
 purchased
 with his
 blood.

V.

THE UPLIFTING OF THE HOLY ROOD.

For the confirming of our faith, and to the glory of our Lord, we honour with songs of praise two days in the year on account of the Holy Rood, (ever) since it was discovered.

The Jewish folk hid it (the cross) with evil intention. They would not that this treasure (the cross) should become a comfort to men. But the blessed Helena afterwards discovered it there, through the revelation of Christ, as He marvellously had manifested it; and she divided the rood as the Lord had instructed her, and left one portion in that same city in which Christ had suffered, as the writings inform us, enclosed in silver; and she went home afterwards with the other portion of the precious tree to her dear son, in order to strengthen his faith.

Now we celebrate the day on which it (the cross) was found in honor of our Saviour, who would suffer on it. It is after Easter in the year's course; and we observe in harvest time with holy ministrations a second festival—that on which it (the cross) was brought again to Jerusalem, as we shall hereafter relate. It happened, unfortunately, as very often it still does, that the heathen nations invaded the land, and an impious king called Cosdrue came with a great army to the Holy Rood where Helena had placed it, in the aforesaid Jerusalem. Impiously bold, he harrowed then the land, and took the Holy Rood home to his own country. He was so uplifted and so wicked a ruler, that he would be God; and wrought then of silver a high steeple in the form of stone-work, and with shining gems surrounded all the house, and in the

V.

[PÆRE HALGAN RODE UPAHEFEDNYS*.]

WE WURÐIAÐ MID LOF-SANGUM FOR URES GE-
LEAfan trymminge twegen dagas on geare drihtne to
wurðmynte for þære halgan rode siððan heo afunden wæs.

[Cotton MS.
Julius E vii,
leaf 155,
back.]

þa iudeiscan hi behydon mid hetelicum geðance. noldon þe maðm wurde mannum to frofre. ac seo eadige helena. hi eft þær afunde þurh cristes onwrigennesse swa swa he mid wundrum geswutelode. ȝ to-dælde þa rode swa swa drihten hire gewissode. ȝ forlet þa ænne dæl on þære ylcan byrig. þe crist on þrowode. swa swa us cyðað gewritu. mid seolfre bewunden. ȝ wende ham siððan. mid þam oþrum dæle þæs deorwurþan treowes to hire leofan sunu his geleafan to getrymmenne.

Nu freolsige we þone dæg þe heo on afunden wæs. þam hælende to wurðmynte þe wolde on hire þrowian. se bið ofer eastrum. on ymbryne þæs geares. ȝ we healdað on hærfest mid halgum þenungum oþerne freols-dæg on þam þe heo geferod wæs eft to hierusalem swa swa we her æfter secgað. Hit gewearð for yfelnyssse swa swa for oft git bið. þa hæðenan leoda þa land gehergoden. ȝ sum arleas cynineg cosdrue gehaten com mid miclum here to þære halgan rode. þær helena hi gesette on þære foresædan hierusalem. gehergode þa þa land. ȝ þa halgan rode genam ham to his earde. arleaslice dyrstig. He wæs swa up-ahafen. ȝ swa arleas brega. þa he wolde beon god. ȝ worhte þa of seolfre ænne heahne stypel. on stanweordes gelicnyssse. ȝ

The Jews hid
the Cross,
but Helena
found it.

She took
home one
portion of
the precious
tree.

Two days are
celebrated in
honour of the
Cross.

Cosdrue
invaded
Jerusalem,
and took
away the
Holy Rood.

* The title in the MS. is 'XVIII. KL OCTOBRIS. EXALTATIO SANCTE CRUCIS.'

upper-story he wrought his throne all of red gold ; and wonderfully drew out water by means of pipes, for he would cause rains, as if he himself were God. But he was nevertheless very foolish, for the rain might not be of service to any one. He laboured then still more to manifest his power, and bade the earth to be delved secretly with craft, so that horses ran constantly about the house through the secret trenches, dinnig with their feet, for he would work thunder. Nevertheless was he witless.

He sat then in the house as High God, and placed the Holy Rood beside his throne, as it were for a companion in his impiety. He then sat there from that time forth, and to his son he assigned all his kingdom. But Christ destroyed him. An emperor there was in those days, named Eraclius, a Christian, of mature age, and undaunted in war ; and he adorned his belief with good works, and honoured God's servants with benevolent mind.

Then came Cosdrue's son against the emperor Eraclius, for he desired to win his kingdom in battle. Then it was settled between them both, that they two should boldly go to single combat on the bridge of the river, and he who should get the victory should wield the kingdom, without the loss of the men who had come with them. Then they all said that if any man would assist either of them, forthwith he should be seized and with crippled limbs should be cast into the river.

They then went both on the bridge together, and the believing (faithful) emperor killed the enemy of God, Cosdrue's son, and he afterwards wielded all his kingdom, and rode to Cosdrue. Then all the army joyfully submitted to Eraclius, and he received them and brought them to baptism. And no one would make known to Cosdrue the battle (which had lately taken place), because he was hateful to all his people.

Then Eraclius went up to the steep upper-floor, and quickly said to the impious Cosdrue these words : "Life I will grant thee if thou wilt forthwith believe now on the Saviour Christ, and wilt promise that thou wilt be baptized, and I will be thy friend, and I will let thee have this land in thy possession ; if thou then dost otherwise thou shalt be put to death."

Then would not Cosdrue believe on Christ, and Eraclius forthwith drew out his sword and beheaded him, and commanded him to be buried. He took his younger son, a boy of ten years old, and baptized him, and

mid *seinendum gymnum besette eall þi hus. Þ on þære upflora eall mid readum golde his cynestol geworhte. Þ wundorlice mid þeotum wæter ut-ateah wolde renas wyrean. swyld he sylf god wære. ac he wæs ful dysig forþan þe se rén ne mihte nancum¹ fremian. He swanc þa git swiðor wolde geswutelian his mihte. Þ het delfan þa eorðan digellice mid cræfte. swa þi hors urnon embe þi hus gelome þurh þa digelan dicā dynigende mid fotum wolde þunor wyrean gewitleas swa ȝeah.

He sæt þa on þam huse swa swa healic god. Þ gesette þa halgan rode to his heahsetle up swilce him to geferan on his frædnyssse. He sæt ȝa þær swa forð. Þ his suna betæhte calne his cynedom. ac crist hine fordyde. Sum casere wæs on þam dagum cristen. Þ gelyfed. eraclius gehaten. unearh on gefeohtum. Þ he his geleafan geglengde mid godum weorcum. Þ godes þeowas wyrþode mid wel-willendum mode.

Ða com þæs cosdruan sunu togeanes ȝam casere. wolde mid gefeohte gewinnan his rice. Ða gewearð him bam. þi hi bealdlice twegen to anwige eodon on þære éa bryce. Þ seðe sige gewunne weolde þæs rices butan þæra manna lyre þe him mid comon. Hi þa ealle gecwædon þi gif ænig man wolde heora oðrum fylstan. þi man hine sona gefenge. Þ foredum sceancum into þære éa wurpe.

Hi eodon þa begin on þære bricge togædere. Þ se geleaffulla casere alede þone godes feond cosdrues sunu. Þ he siððan geweold ealles his rices. Þ rád him *to cosdrue. þa beah eall se here bliðelice to eraclio. Þ he hi underfeng. Þ to fulluhte gebigde. Þ nan man nolde cyðan cosdrue þi gewinn. forðan þe he wæs andsæte eallum his leodum.

Eraclius þa astah to þære sticolan upflora. Þ cwað to þam arleasan ardlice þas word. Lifes ic þe geann. gif þu anrædlice gelyfst nu on hælend crist. Þ cwyðst þi þu wille to fulluhte gebugan. Þ ic þin freond beo. Þ ic þæt læte habban þis land to gewealde. gif þu þonne elles dest. þu scealt deaþe sweltan.

Þa nolde se cosdrue on crist gelyfan. Þ eracyus sona his swurd ateah. Þ hine beheafdode. Þ het bebyrigan. Þ nam his gingran sunu siððan to fulluhte tyn wintra cnapa. Þ him cynedom forgeaf.

* [leaf 156.]
Cosdrue tries
to be like
God,

¹ [MS.
manegum.]
and imitates
miracles.

Eraclius lived
at this time.
He was a
true
Christian.

He came
against
Cosdrue's
son,

and defeated
him.
* [leaf 156,
back.]

Eraclius slew
the unbeliev-
ing Cosdrue.

gave up to him the kingdom, and then delivered to his (own) army the high steeple, with all the silver; but he himself took the gold and gems into God's church. Then he carried the rood, with a procession of the people, again to Jerusalem, eagerly and joyfully.

Riding quickly, they came at last to the aforesaid city; and the emperor sat on a royal horse, as was most pleasing to him. But when he would enter (the city) then was the gate closed, so that the stones fell suddenly together, and so it was wrought into a wall.

Then were they terrified on account of that wonderful token, and forthwith looked sorrowfully to heaven, and saw our Lord's precious cross shining there; and God's angel bore it above the gate and thus said :

“When that the heavenly king, Christ Himself, entered in through this same gate to His own passion, He was not clothed with purple, nor adorned with royal crown, nor rode He through this stone gate on a steed, but on the back of an ass He meekly rode as an example to men, that they should shun pride.” And after these words the angel went up. Lo! then the emperor quickly alighted, thanking God for the lesson; and he took off his purple and his girdle of pall. Then he went with naked feet and took the rood, praising God with shedding of tears.

Then befell a divine miracle to the stone-work. When the emperor came with meekness to them, then the stones parted and the gate opened itself. There was also another marvel, so that a winsome (delightful) odor steamed on the holy cross, when it was on its way home, through the land and filled the air; and the people rejoiced on account of this, being filled with the odor.

No perfume could give out so delightful a smell. And then the emperor exclaimed with joy: “O thou marvellous rood on which Christ would suffer and quench our sins with His precious blood! O thou rood shining more than the bright stars of middle earth! Greatly art thou to be loved, O holy and winsome tree; thou wert worthy to bear the prize of all middle earth! Be mindful of this assembly which is here gathered together for the honour of God!”

Then the emperor exalted the Holy Rood in that same place in which it stood at first, before the impious king, Cosdrue, took it therefrom. On that day the true Saviour marvellously manifested His power through the illustrious cross, so that a dead man arose on that day, and four bedridden

betæhte ȳa his here þone heagan stypel. mid eallum þam seolfre. ȳ he sylf genain ȳ gold. ȳ þa gymmas. into godes cyrean. Ferode ȳa þa rode mid þæs folces meniu ongean to hierusalem georne mid blisse.

Eracius carries the Cross back to Jerusalem.

Hi comon þa ætnextan caflice ridende to þære foresædan byrig. ȳ sæt se casere on kynelicum horse swa him geewemast wæs. ac þa þa he inn wolde. þa wearþ ȳ geat belocen. swa ȳ þa stanas feollon færlice togædere. ȳ wearþ geworht to anum wealle swa.

Hi wurdon þa afyrhte. for þam færlican tacne. ȳ behcoldon sarige sona to hefonum. ȳ gesawon drihtnes rode deorwurðlice þær scinan. ȳ godes engel hi bær bufan þam geate ȳ ewæð.

A wonderful token appears to him.

þa þa se hefonlica cyning crist sylf inferde þurh þis ylee get to his agenre þrowunge. næs he mid purpuran gescryd. ne mid cynehelme geglenged. *ne he on steda ne rād. þurh þis stænene geat. ac on assan hrige he rād eadmodlice mannum to bysne. ȳ hi modignysse onscunior. ȳ æfter ȳsum wordum gewende se engel up. Hwæt ȳa se casere caflice lihte þancigende gode þære wissunge. ȳ dyde of his purpuran. ȳ his pellenan gyrlan. eode þa mid nacodum fotum. ȳ genam þa rode mid agotenum tearum god wurjigende.

* [leaf 157.]

Wearð þa godes wundor on þam weorc-stanum þa ȳa se casere com mid eadmodnysse to. þa toeedon ȳa stanas. ȳ geopenode ȳ get. Wæs eac oþer wundor swa ȳ wynsum braeð. stemde on þære halgan rode þa þa heo hamwerd wæs. geond ȳ land. ȳ þa lyfte afylde. ȳ ȳ folc þæs faegnode. afylde mid þam bræðe.

Eracius enters the city with befitting humility.

A winsome odor steams from the Cross.

Ne mihte nan wyrt-bræð swa wynsumlice steman. ȳ se casere þa clypode mid blysse. Eala þu wundorlice rōd. on þære ȳe crist wolde þrowian. ȳ ure wita adwescan mid his deorwurðan blode. Eala þu scinende rōd swiþor þonne tungla mære on middan-earde micclum to lufigenne. halig treow. ȳ wynsum. þe wurþe wære to berenne ealles middan-eardes wurþ. gemunde þisne heap. þe her gegaderod is gode to wurðmynte.

The Emperor's address to the Cross.

þa ahof se casere þa halgan rode up on þære ylcan stowe. þe heo on stod æt fruman. ær þan þe se arleasa cynindeg cosdrue hi genamc. On ȳam dæge geswutelode sc soðfæsta hælend wundorlice mihte. þurh his þa mæran rode. swa ȳ an dead man aras

The exaltation of the Rood.

ones were there wonderfully healed, and ten lepers from their lingering disease, and many maniacs regained their senses. And many sick ones were healed of various diseases at the Holy Rood for the honour of Christ. And the emperor afterwards performed many good deeds there, and endowed God's churches with lands and sustenance, and restored God's praise. He went then to his royal seat to Constantinople, with great faith meditating upon God's greatness. Now is the day called in Christian books *Exaltatio Sanctae Crucis*, that is in English speech, Uplifting of the Holy Rood, because that it was exalted with great honour on the foresaid day to the honour of the Lord.

It is nevertheless to be noticed that it (the cross) is widely distributed, by means of frequent sections, to every land. But the spiritual token (signification) is with God ever incorruptible, though the tree be cut in pieces. The heavenly sign of the Holy Rood is our banner against the fierce devil, when we bless ourselves boldly through God with the sign of the cross and with right belief.

Though a man waver wonderfully with his hand, nevertheless it is not a blessing except he make the sign of the holy cross, and forthwith the fierce fiend will be terrified on account of the victorious token. With three fingers must a man make the sign and bless himself for the Holy Trinity, which is a glory-ruling God. Sometimes priests say that Christ's betrayer (traitor), the impious Judas, shall not hereafter be condemned in the great day (of doom) to the deep hell, and they say that he may excuse himself to Christ, as if he of necessity committed that treachery against Him. But against that we say that Christ's word is not false. He said concerning Judas, that it were better for him that he were not born, than that he should be His betrayer. Neither the Jews nor that secret traitor were compelled by God to that horrible intention, but when that Christ, who seeth all things, saw their evil will, He then turned it to good, so that their wickedness became to us for salvation. Each man who does evil with evil intention is guilty before God, though he may benefit some, and each man who does good with good will, hath his reward of God, though he may do harm to some by it, because the righteous judge giveth to each the reward according as he himself might determine (will) and his will might dictate to him. Now are the Jews and the shameless

on þam dæge sona. ⁊ feower bedrydan þær wurdon wundorlice gehælede. ⁊ tyn lic-þroweras. fram heora langsumum broce. ⁊ fela *wode menn heora gewit underfengon. ⁊ manega untrume fram myslicum eoþum þær wurdon gehælede. æt þære halgan rode. criste to wurðmynte. ⁊ se casere siððan fela goda gedyde þær. ⁊ godes cyrca gegodode. mid landum. ⁊ bigleofum. ⁊ godes lof geedniwode. Ferde ȳa to his cynestole to constantinopolim mid miclum gelefan godes mærða smeagende. Nu is se dæg gewæden on cristenum bocum. *Exaltatio Sancte crucis.* þ is on engliscre spræce upahefednyss þære halgan rode. forþan þe heo wæs ahafen mid healicum wurðmynte on þam foresædan dæge. drihtne to lofe.

* [leaf 157, back.]

Eraclius
returns to
Constanti-
nople after
celebrating
the "Uplift-
ing of the
Holy Rood."

[Is swa þeah to witenne þe heo is wide todæled. mid gelomli-
cum ofcyrfum to lande gehwilcum. ac seo gastlice getacnung is
mid gode æfre á unbrosnigendlic. þeah þe se beam beo to-coruen.
þe hefonlice tacn þære halgan rode is ure gūðfana wiþ þone
gramlican deofol. þonne we us bletsiað gebylde þurh god mid
þære rode tacne. ⁊ mid rihtum geleafan.]

The Holy
Rood is our
banner
against the
devil.

þeah þe man wafige wundorlice mid handa ne bið hit þeah
bletsung buta he wyrce tacn þære halgan rode. ⁊ se reða feond
biþ sona afyrht for ȳam sige-fæstan tacne. Mid þrym fingrum
man sceall senian. ⁊ bletsian. for þære halgan þrynnysse. þe is
þrim-wealdend god. Hwilom cweþað preostas. þæt cristes læwa
iudas se arleasa eft ne wurðe fordemed on þam micclan dæge. to
þam deopan helle. ⁊ cweþað þe mage wið crist hine betellan.
swilce he neadunge gefremode þe facn wið hine. Ac we cweðað
þær togeanes. þe cristes word ne bið leas. he cweð be þan iudan.
þe him wære betere þe *he geboren nære þonne he his læwe wære.
Næron þa iudeiscan ne se dyrna læwe þurh god geneadode.
to ȳam gramlican geþeahte. ac þa þa crist geseah. se þe gesilhð
ealle þing heora yfelan willan. þa awende þe hit to gode. swa
þe heora yfelnyss us becom to hæle. Ælc man þe yfel deþ mid
yfelum willan. is scyldig wið god. þeah þe hit sumum fremige.
þa ælc man þe god deð mid godum willan hæfð his mede æt gode.
þeah þe hit hearmige sumum. for þan þe se rihtwisa dema deð
ælcum þa mede. be þam þe he sylf wolde. ⁊ his willa him dihte.

How the
sign of the
Cross should
be made.

* [leaf 158.]

Judas and
the Jews will
be punished
for their
treatment of
Christ.

traitor (Judas), who plotted against Him, guilty of Christ's death (though that it became to us for everlasting redemption), and none of them shall ever come to Christ's kingdom unless they repent them of their sin and turn to Christ. The Saviour is so merciful, that He would have mercy upon His own murderers if they would turn and pray for His mercy, as many of them did, as for instance the centurion who wickedly pierced Him (Christ) in His holy side, and afterwards turned to Him. The centurion was named Longinus. He saw then how suddenly the sun became dark from midday until noon, and all middle earth trembled, and rocks burst asunder ; then he turned to Christ, smiting his breast, saying loudly, *Vere Filius Dei est hic*—Truly this (man) is the Son of God. He then renounced his employment, and proceeded to the apostles, and was by them instructed in the faith, and with baptism was washed from his former deeds.

Then he distributed all his goods in alms, and lived in purity as Christ's own servant (thain) in great abstinence, and preached to the heathen the true faith and forgiveness of sins, and put down idolatry, and performed miracles in God's name, until a cruel judge put him to death with great torments.

But he wrought many marvels before the judge, amid the torments, and blinded the judge through the power of God, that men might know how merciful the Saviour is who had magnified him so. Then was he beheaded for the sake of the Saviour, whom he had before cruelly wounded on the cross, and he (now) dwells eternally in glory with Him. The heathen judge who put him to death was named Octavius. But he came afterwards to the place where he was slain, and sought his body, praying for forgiveness, with weeping and lamentation. Then forthwith he saw with sound eyes, being enlightened by the same who had before made him blind. Then the judge sumptuously buried the body of Longinus, and believed on Christ, ever glorifying God until he departed this life. Glory and praise be to the benevolent God, who reigneth ever eternally. Amen.

Nu synd þa iudeiscan. þ se sceamlease lëwa cristes deaðes scyl-dige. þe syrwdon be him. þeah þe hit us become to ecere alysed-nysse. þ heora nan ne becymð to cristes rice næfre. butan þam þe hit gebettan. þ gebugan to criste. Swa milde is se hælend þ he miltisan wolde his agenum slagum gif hi gecyrran woldon. þ biddan his miltsume. swa swa heora mænig dyde. swa swa se hundredes ealdor. þe hine hetelice stang on his halgan sidan. þ siððan him beah to. se hundredes ealdor hatte longinus. He geseah þa sona hu seo sunne aþystrode. fram mid-dæge oð non. þ eall middan-eard bifode. þ stanas toburston. þa beah he to criste sleande his breost. þ secgende hlude. *Uere filius dei est hic.* Soþlice þæs is godes sunu. He forlet þa his folgoð. þ ferde to þam apostolum. þ wearð gelæred to geleafan þurh hi. þ mid fulluhte aþwagen fram his fyrlenum dædum.

He dælde þa his eahta ealle on ælmyssan. þ on clænnyssse leofode. swa swa cristes *ðegen. on mycelre forhæfednysse. þam hæþenum bodade þone soþan geleafan. þ synne forgifennysse. þ towearp deofolgild. þ wundra gefremode on godes naman. oð þ sum gramlic dema hine gemartyrode mid miclum witum.

Ac he worhte fela wundra ætforan þam deman. betwux þam tintregum. þ ablende þone deman þurh godes mihte. þ menn mihton tocnawon hu mildheort se hælend is. þe hine mersode swa. He wearð þa beheafdod for ðæs hælendes naman. þone þe he ær gewundode wælhreowlice on rode. þ wunað on ecnyssse on wuldre mid him. Octavius hatte se hæfena dema þe hine acwealde. ac he com siððan þær he ofslagen wæs. þ gesolte his lic biddende forgifennysse mid wope þ heofunge. þa geseah he sona gesund-fullum eagum. þurh þone ylcan onliht þe hine ær ablende. þ se dema þa deorwurðlice bebyrigde longines lichaman. þ gelyfde on crist æfre wuldrigende god. oð þ he gewát of life. Sy wul dor þ lof þam wel-willendan gode. seðe æfre rixað on ecnyssse.

A M E N.

None of them shall come to Christ's kingdom unless they repent.

Longinus pierced Christ's side.

He afterwards believed in Christ, and died a martyr.

He was beheaded by Octavius.

Octavius was afterwards converted.

VI.

HOW PE HALI CROS WAS FUNDIN. BE SEINT ELAINE *.

* [Fairfax
MS. 14, Bod.
Lib. fol. 88 b,
art. 63.]

We all ought
to honour
the Cross.

The Jews
hid the Cross
from the
Christians.

For 200 years
it lay hidden.

O f þe rode now for to rede
ihesus criste he be mi spede,
þat þare-on suffred sorouful pine
to lause vs fra our wiper-wine ; 4
we agħi to buxumli hit bere,
for hit of bote is our banere,
baþ on bodi *and* in hert,
againe alle our care hit is our quert. 8
quen ihesus þer-of was vn-done,
þe iewes hid hit efter sone
fra cristen men hit to blinde ;
laþ ware ham þai sulde hit finde, 12
þai wiste þe cristen walde hit kepe
for-þi in erþ þai grofe hit depe
vnder erþ, *and* oþer twa
quare-on þe theuis hang on squa ; 16
þe riȝt rode þai went to dille
out of þe cristen mennis skille,
þat if wiþ chaunce men on ham hit
quilk þai sulde haue þai sulde noȝt witt : 20
¶ bot erist, þat nane is to him like,
walde noȝt late his dere relike,
squa noteful þing, squa lang be hid,
þat he ne walde þat hit ware kid. 24
quen hit had bene ij. hundre ȝere
vnder erþ, þat druri dere,
to bote of baþ our saule *and* life,
he did hit be fundin þorou a wife : 28

a duȝti wife, þat hiȝt Eline,
was moder of king costantine,
ho fande hit, qua-sum wil wite hit now,
32 herkin *and* I sal tel hit ȝou.

Helena
found it.

Als in stori. I. red *and* fande,
quen costantine was liuande
of rome þen was he emperour,
36 againe heþin folk stiþe in stoure ;
be-tid a tide þat heþin lede
come him batail for to bede ;
sa mikil folk þai wiþ ham led
40 þat costantine was sare a-dred.
þai come tille him þat ilk niȝt
atte þai sulde on þe morne fiȝt.

Constantine
is about to
fight a battle
with heathen
folk.

¶ A man þat selcouþ faire was graide
44 come to þe kinge *and* þus he saide :—
“costantine loke vp *and* se
til heiuen-warde *and* conforte þe.”
he lokid vp *and* in þat siȝt,
48 he sagh [þar] cristis crosse ful briȝt ;
a titel sagh he þar-on lye,
“here-in þou sall haue victorie.”
þen did þe kinge make [of] a neyuen¹
52 such a cros as he sagh in heyuen² ;
and vp in trauþ he ras stedefast
and braþeli on his faas he brast,
and did þat cros be-for him lede
56 *and* felled doun þat cursid lede ;
þai felle, þai fled þa wiþer-wine,
þe victorie has kinge costantine
þorou þe croice *and* cristis miȝt,
60 *and* þorou þaire stedfast trauþ in [d]riȝt.

[fol. 89.]

In the night
he sees a
divine
manifestation
of the Cross.

¹ read *an*
euuen.

² read *heuen.*

Pen sende þe king constantine
sandis til his moder eline
for to do seche, wiþ-outen hone,
64 þe cros þat criste on was done,

By this token
he gains the
victory over
his enemies.

He sends his
mother to
look for the
Cross.

Benciras and
Ansiers were
her
messengers.

The story of
the good
goldsmith,
who owed a
Jew a sum of
money, and
who was to
forfeit its
weight in
flesh if he did
not pay the
debt when
due.

The debt was
not paid, and
the Jew
demands the
penalty.

¹ MS. has
few altered to
cristen.

Benciras and
Ansiers try
the case.

to finde þat hali tree sum-square
and make a kirke be raisid þare.
benciras and ansiers,
þer twa men was messagers,
þai ware sende to þe quene *fra rome* ;
bot herkenis how þai gaue dome.

¶ þis lauedi had þen hir wiþ
a cristen man, was gode goldsmiþ,
quat þing þat ho him of walde mouþ[e]
atte hir deuise make he couþe,
bot pouer he was of litil aȝt.
and to a iew mikil he aȝt
a soumme of money for to amount,
and askid him ful harde a-count ;
þe couenand was made ful harde
and saide he made him suche forwarde,
if he his money muȝt noȝt gett,
þat he sulde ȝilde him for his dett
þat ilk weȝt at þer was lesse
he sulde ȝilde of his awen flesse.

þe dai Is past, þe dette vn-quit,
þe bodi be-houis be leue for hit.
¶ þe cristen dred ful sare þe pine,
bot þe iew walde neuer fine.

baþ to þe quenis court þai come,
þe iew þrali bad gif him dome.
sharp grundin knife in hande he bare,
þe cristen¹ stode nakid be-for him þare ;
þai walde for money had him boȝt,
bot grante of þe iew gatte þai noȝt ;
of raunsoun na mare þen a risshe
walde he take bot of his fleshe.

¶ Saide benciras and ansiers :—
“þou sal haue broþer al þi fers,
þe quene has biddin vs to deme
And al þat resoun is to queme,

68

72

76

80

84

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100

say vs how þou wil him diȝt
 and we selle giue þe dome ful riȝt."

¶ "how," saide þe iew, "bot be my lay,
 104 þat werst þat euer I. can or may,
 his eien first putt out I. sal
 and his hende smite of wiþ-al ;
 tongue and neise wil I. noȝt sauе,
 108 til atte I al my couenande haue."

The Jew says
 that he shall
 first put out
 his debtor's
 eyes, then cut
 off his hands,
 next his
 tongue and
 nose.

¶ þe messagers him gaf ansquare
 "þen semis hit noȝt þou wil him spare,
 take þou þe flesse we deme þe,
 112 squa atte þe blode mai sauid be ;
 a drope of blode if atte þou tine
 we gif ȝou dome, þe wrange is þine ;
 al if his fleshe was salde and boȝt
 116 his blode to selle neuer he þoȝt ;
 þe fallis þe fleshe, we ar wele knawen,
 kepe him þe blode þat is his awen."

The judges
 tell him to
 take the flesh,
 but no drop
 of blood.

¶ þen saide þat iew, "be saint driȝtine
 120 me þink þe wers part is mine ;
 to take þe fleshe if I. assay
 þen þe blode wil ryn a-way ;
 for-done ȝe haue me wiþ ȝour dome,
 124 and þat make ȝe romains of rome ;
 maugrefe þer-fore mote ȝe haue,
 alle þat suche a dome me gaue."

The Jew says
 that he is
 getting the
 worst of the
 bargain, for
 the blood
 must run
 away if he
 cuts the flesh.

"A curse on
 you for your
 decision
 against me."

¶ benciras þen saide, "parfay
 128 alle has þis court herde þe missay,
 me and my felaw sir ansiere ;
 þou has missaide riȝt foule here,
 we wil missay þe na wiȝt,
 132 bot ellis of þe we wil haue riȝt ;
 þe lauedi, for ho did vs leue,
 ho bad vs riȝtli dome to giue,
 and þe soþ we haue þe saide,
 136 þer-fore þou dos vs now vpbraide."

The judges
 answer that
 they are
 determined to
 do what is
 right.

[fol. 89 b.]

They condemn the Jew, and declare his goods to be forfeited to the queen.

The Jew then offers to show them where the Cross is, if they release him from this penalty.

He asks time to make the necessary inquiries.

Helena tells him that he shall lose his eyes if he does not find the place of the Cross.

On the day appointed he came before the queen, and bids her follow him without delay.

¶ þe lauedi bad, wiþ-outen lite,
iugement on him þai sulde giue tite,
for sicure was ho þan of site,
þat þe cristen man was quite.

140

þe iew was dampned, so at þe quene
sulde al his catel haue be dene,
In hir merci his tonge to take,
þat in hir presence suche wordis spake.

144

þe iew him þuȝt selcouȝ tene
atte þis dome at was sa kene,
and saide on hiȝt, atte al muȝt here,

148

“me ware leuer ȝou to lere
quare lijs ȝour lordis rode tree,
þen þus smartli dampned be.”

¶ “god wate frende,” þen saide eline,
“þou sal be quite of alle þi pine
if þou wil do as I. þe bid,
to shew vs quere þat cros is hid.”

152

“lauedi,” he saide, “be my lay,
þe soþ ȝet can I. noȝt say;
bot sette me a certaine day

156

þat wiþ my maistris speke I may,
I sall ȝe bringe tiȝande of hit,
þe quilk bleþeli þou walde witt”

160

¶ “Gladli,” ho saide, “here I ȝe hiȝt
of a day respite and a niȝt;”

¶ saide elaine, “certis bot þou hit finde
of baþ pine eien þou sal be blinde.”

164

¶ ȝe iew him sped tawarde his tide,
ouer his day durst he noȝt bide;
na selcouȝ if he dred him sare,
he wiste þe quene walde him noȝt spare;
til hir he went better spede,
and saide, “lauedi I. knew my dede,
priuely be-houis vs fare,
and folowes me wiþ-outen mare.”

168

172

þar-fore he went him sone in hy
vn-to þe mount of caluary;
and oþer folk went wiþ þe quene,
176 þidder þai went al bedene.

He brought
the queen
and other folk
to Calvary.

¶ sone quen þai þaire praier makid,
þe erþ vnder ham hit shakid.
þen saide þe iew þat al þis herde,
180 "eriste þou art sauour of þis werde!"
his clapis he kest, al bot his serke,
to make him nemil vn-to his werke;
siben he toke a spade in hande,

184 lange he dalue, bot noȝt he fande;

¶ quen he riȝt depe had dellui[n] sare,
mare þen xx. fote or mare,
þai fande iij. crossis; an was þat ilke,
188 bot wiste þai noȝt quilk was quilk,
þe quilk muȝt be þe lordis tre,
and quilk muȝt þe theuis be:
wiþ mikil ioy and mikil gle,

192 to þe toun þai bare þa þre;
þer ware þai done in certaine place,
for to a-bide our lordis grace.

196 A boute midward of þe day and mare
a dede man cors forþ þai bare;
saint claine made hir praier þare,
so did al þe folk was þare,
þat crist sulde ham takening shaw
200 his awen dere tree to knew.

The Jew, with
spade in hand,
set to work,
and after
digging
twenty feet
or more, he
found three
crosses.

on aiþer tree þe cors on rane,
bot alwais lay hit stil as stane;
¶ þe þrid þai touchid wiþ his hide,
204 and vp he rase wiþ-outen bide,
and spae wiþ a bliþ voyce,
and þus gatis he hailsed þe croice:—
"god loke þe cros precious þinge,
208 on þe hange þat heiest kinge;

They carried
the crosses to
the town
with great joy.

About mid-
day they
tested the
crosses by a
dead body.

As soon as
the corpse
touched the
Cross of
Christ, it rose
to life, and
addressed the
Cross.

The Cross is
carried to the
Temple.

The tree, of
which the
Cross was
taken, was
still in the
Temple, and
gave out a
sweet smell,

by which its
connection
with the
Cross was
manifested.

[fol. 90.]

God bids the
queen divide
the Rood into
four parts.
One part was
to be left in
the Temple,
another part
was to go to
Rome, the
third to
Alexandria,
and the
fourth to
Rome.

menskid wiþ his flesshe was þou,
of alle trees maste of vertu ;
he has þe halghed at mast con ken,
and þe salle mensk al cristen men."

212

¶ þis miracle sene wiþ mani man,
þai bare hit to þe temple þan ;
þe Iewes to þe baptim ran,
þer was cristen mani a man.

216

þen þat cros was broȝt in
men muȝt se þinge is ȝet to myn,
for þat tree þat hit of was shorne,
as talde is in þis boke be-forne,
and al-wais in þat temple lay,
and ȝet was funden þer þat day ;
hit ȝalde of hit sa squeete a smel,
how gode hit was can I. noȝt tel ;
þe smelle ouer al þe temple spred,
and þer-wiþ amendid ilka sted ;
and bi þat smellinge muȝt man se
hit was shorne of þat ilk tree.

220

224

228

¶ a iew þat mikil had herde *and* sene,
he talde þe soþ vn-to þe quene,
and saide, his eldris talde him be dene,
quatkin a tree hit sulde haue bene ;
þen ho had herde al his resoun,
þen can ho make hir orisoun,
þat god witering sulde sende hir sone,
whar ho sulde þat cros done.

232

236

¶ our lorde hir sende an angel wise,
and bad hir dele hit in fōure partise ;
þe tane sulde in þe temple lende,
to rome men sulde þe toþer sende,
til alisaundre to bere þe þrid,
þe firþ to bere hir Seluin mid,
to costentine with hir to wende,
and alsqua did. þat lauedi hende.

240

244

¶ In foure pecis þai hit smate,
of þe quiche got hit wate;
þai did riȝt with ij. as god ment,
248 til rome *and* alisaundre ham sent;
þe þrid þai left in þat cité,
as in stede of auctorité;
þe firȝ led hir wiȝ eline
252 vn-to hir sone king costantine;
to mete hir ȝode mani baroun,
wiȝ grete *and* faire processionioun;
wiȝ-in þe kirke of saint sophie
256 þer haue þai sette hit richelie;
was neuer ȝet na tree in lande
sa riche ne sa faire shewande;
Men was wonte to come to se
260 at ilke paskis þat hali tree.
daies iiij. ham sette for stage
þe emperour wiȝ his baronage,
¶ a-pon þe day of mandee;
264 þe riche quene wiȝ hir meyne,
a-pon þe friday efterwarde¹,
of pardoun for to serue hir part;
þe clergi on þe seterday,
268 þat kepers ware of cristien lay;
wiȝ-outen case þer daies þre
þis cros was þen, *and* man mote se;
¶ and hit was talde of mani man,
272 at a licour þer-of ranne,
þat wiȝ betinge was bote of bale,
and sekenes diuers to make ham hale;
a vessel, þat hit ware noȝt tint,
276 stode vnder þat licour for to hint,
for to dele vn-to þe vnfere,
to sende ouer al þe cuntree sere.
P E grace of god is grete *and* gode,
280 þat giuis vs ensaumple of þe rode;

The queen
divided the
Rood as she
was bidden.

She took a
portion of it
to Rome, and
placed it in
the "Kirk of
St. Sophie."

The ceremony
connected
with the
finding of
the Cross
occupied
four days.

¹ MS. *after-
warde.*

A liquor ran
from the
Cross, and
healed many
sick folk.

Some of the
liquor was
caught in a
vessel, and
sent into
divers
countries.

Many men
only believe
what they
have seen.

But since the
world has
been made,
miracles of
the Cross have
appeared,
right and left,
in diverse
places.

The Cross is
mentioned in
the Old Law.

This tree (of
the Cross) was
planted in
Paradise.

Adam took
shelter under
it when he
had sinned.

The cry of
Abel's blood
came from it,
when slain by
his brother.

The four
corners of
Noah's ark
were made of
the wood of
this tree.

ma miȝtes has our lorde wroȝt
þen ani man mai þink in þoȝt :
bot man of trauȝt is squa vnsely,
þai traw noȝt bot þai se wiȝt ey ;
and þat vnneȝis wil þai traw,
wiȝt-outen signe of grete vertu.

me þink, if ȝe þe soȝt haue soȝt,
þat syn þe werlde was first wroȝt,
miraclis of þe crossis miȝt
has oft standen in stede and riȝt,
ouer and vnder, riȝt and left,
in þis compas god has al weft ;

¶ bot-if man of him-selue be blinde,
vm-þink him wele he sal hit finde,
þe liknes of þis tree sa trew
was in þe alde laghe, be-for þe new,
and in þe new laghe alsqua sere,
þat sum ar gode of for to here.

¶ I þink þis is þat tree of blis
þat riȝtwisnes to bundin is.
had adam fundin hit atte hande,
þar-wiȝt he muȝt had life lastande ;
þat plauntid hit is in paradis
and dos þe dede vp for to rise.

¶ and adam, quen he wroȝt had woghe,
vnder þis tree he him droghe,
þat did him god to resoun
and did him hope of pardoun.

þe blode of abel hit erid als,
quen him had slaine his broȝer fals ;
wiȝt-in þat cry was grete þing hid,
þat in þis cros now is kid.
and dede, for soȝt, had bene noe,
had noȝt him sauued þat tree.

of foure corners þe arche was made,
als has þe cros of lange and brade ;

284

288

292

296

300

304

308

312

316

þe dore of þe arche a-pon þe side,
 and þer was ihesus wounded wide ;
 qua wil vm-pinke him in his mode
 320 mai finde mani takenis of þe rode.

¶ Our lorde gaf moises a wande
 to wirke maistri wiþ in hande ;
 sum time was hit worme, sum time ȝerde,

324 as men I.-noghe has saide *and* herde
 þat wele be takenid. þat cipres,
 þer-of was warnis[t]¹ moises,
 baþ in worde *and* in dede.

328 quen israel of egypt ȝede,
 of þat blessed lambis blode,
 a cros was made in signe of rode ;
 þa at cros had on ham drawen,

332 our lorde ham sauid as for his awen ;
and al þa oþer ware bot tint
and taȝt vn-to þe angels dint.

¶ quen þe nedderes þat ware fel
 336 stanged þe folk of israel,
 quen þai welk in wilderness,
 vnder þe warde of sir moyses,
 a nedder was sette a-pon a tree,

340 þat quen þe stanged muȝt se
 þe nedder on þe tree þer hange,
 þai ware alle warisht of þaire stange.

¶ quen þai saghe, as þai did oft,
 344 moises lift his hende on loft,
 þe quilist he helde his hende on croice,
 ay herde his awen folk þe voice.

¶ quen strife was a-boute presthede,
 348 in þe dais a-mange þe iewes lede,
 to xij. men taȝt þai wandes xij.,
 ilkan merkid his him-selue,
and saide quilk wande beris blome
 352 sulde haue þe presthede wiþ dome ;

Moses's wand
 came from
 this tree.

¹ MS. warms.

At the
 Exodus we
 read that the
 Israelites were
 saved by the
 sign of the
 [fol. 90 b.]
 Cross,

Moses raised
 up a cross
 in the
 wilderness,
 by which
 those who
 were stung
 by adders
 were healed.

In the
 dispute about
 the priesthood
 twelve wands
 were chosen,
 each one
 bearing a
 mark.

The priesthood belonged to him that had a cross upon his 'wand.'

David, when he went to fight with Goliath, bore a token of the Cross.

The sign of Tav betokens the Cross.

The Cross is
¹ MS. *qua-*
sim.
the banner of
Holy Kirk.

It enables man to conquer his enemies.

Of the Cross the first man and woman was made.

By the Cross we were redeemed.

þer florisht an, as ȝe haue herde,
þe cros a-pon þat ilk ȝerde.

¶ Heliseus on oþer-wise
did a dedeman for to rise ; 356

þe staf þat he a-pon him did
þe crosse hit bare to tak in hede.

¶ quen dauid faȝt againe þat etin 9
has he noȝt his staf for-ȝetin ; 360

vni-to ȝe bataile he hit bare,
muȝt na kinge squorde do mare. 2

þe signe of tav. in alde lawes
be-takenis cros in our dawes, 364

þe men at þar wiþ blessed ware
hit helped ham fra mis-fare ;

tav and cros baþ ar as an,
bot. tav has ȝerde a-bouen nan. 368

of croice in þe alde testament
was mani bisening, qua to cowde tent,

¶ croice is, qua-sum¹ wil or nay,
baner of hali kirk to-day ; 372

man has noȝt herde þat fole be lorne
þat hali crosse has wiþ ham borne.

bot has be-tid, baþ now and are,
þe lesse folk ouer-come þe mare, 376

þer croice was stad atte ani fiȝt,
if þe dude be tane wiþ riȝt.

Of cros to telle for-gete I noghȝt,
of cros þe formast man was wroȝt, 380

of cros þe first of alle wifis ;
of cros god boȝt our saule liuȝs,

þer-on he gaf him-self raunsoun,
and of him-self made gunfanoun. 384

þe cros of medicine beris bote,
baþ in frute and als in rote ;

in cros hit was for vs þe flour
þat we haue þorou sa grete honour. 388

a riche liknis ay beris hit,
hit is þe heued of hali writte,
foundement. of our clergie,
392 rewle hit is of haly vie.
makid hit is of foure and þre,
now is hit talde bot for a tree ;
nokis foure *and* trees þrin,
396 syn þe þrid was done þer-in.
In trees þrin *and* faure parates
I. vnderstande þe vij. artis ;
of iiij. *and* iij., qua tellis eyuen,
400 he sal hit noumbrē make of vij.
þou do to gedder x. *and* ij.
þe laghis twin sal þou finde squa ;
In x. sal þou finde þe halde,
404 in tale of twa þe new is talde.
man has on croice his schaping knawen,
and he him-selfe on vij is drawnen,
þat in bodi *and* saule, I. say ;
408 þe bodi of elementʒ twies tway,
þe saule hit has of strengthis þrin,
þat takin of eros þai bere wip-in.
¶ quen god þat ordeins alkin state,
412 of alle in his for-þoȝt he wate,
ferlely puruaied he an ;
- a cros of tree *and* noȝt of stane,
bot þat was for to make mende
416 of þe tree þat was defende :
his cros he has wroȝt with craft,
hit beris schap til alkin shaft.
welc did moises þat hit fande,
420 *and* dauid als þat fot þe wande,
and salamon þat fel hit did ;
and ho þat hit fande, quare hit was hid,
elaine at squa gerne hit soȝt,
424 *and* til our note now has hit broȝt,

The Cross is
the head of
Holy Writ,
the
foundation of
our clergy,
and the rule
of Holy Life.

It is made up
of four (nails)
and three
(woods), by
which we may
understand
the seven arts.

Multiply
four by three,
and it gives
us the sum of
the Old and
the New Law
(ten
command-
ments of the
Old Testa-
ment, two of
the New).

Man is
composed of
seven
elements, the
body of four
and the soul
of three.

There is a
good reason
why the Cross
was made of
wood and not
of stone.

The world is
full of the
name and the
smell of the
Cross.
[fol. 91 b.]

St. Helen
found the
nails,

and worked
them up into
the bridle of
Constantine,

¹ MS. *sim.*

and many
were con-
verted by it.

Constantine
bore them
about for
three years.

The nails are
now at
St. Denis.

This story is
now finished.
Whoso can
tell this tale

¹ MS. *sim.*
better, let him
do so.
I tell it as I
found it.
There are
many divers
stories of the
Rood

ho delt hit wisely as ho wilde,
þat al þis werlde hit is fulfilde
of þe name *and* of þe smelle,
for-þi is gode þer-of to telle.

428

Eline ne walde noȝt for lete
þe naylis, in hende *and* fete
þat driuen ware ; ful ȝorne ho soȝt
til ho ham fand, fund ho noȝt,
a werk of ham ho wroȝt ful fine
In bridel of king costantine ;
was na cristal als briȝt,
ne sa shene to mani siȝt ;

432

quidder-sum¹ he ferde þat sire,
þe bridel briȝtnes bare of fire ;
mani þat sagh þat bridel briȝt
turned to þe grace of goddis miȝt.
costantine ham bare iij. ȝere,
quen he droghe til his endinge nere,
out to þe bridil he ham laȝt,
and to be side þe crois ham taȝt,
þat mani vertu siȝen wroȝt,
þorou miȝt of crist þat vs boȝt ;
at costantine noble *and* in fraunce
god has made mani mustraunce.

436

¶ At saint denis is his croun,
wiþ þa nailis redy boun ;
mani man come seke *and* sare
at þaire hele had fundin þare.

444

¶ now þe crois is broȝt til ende,
þe crois miȝt mote vs defende ;
qua-sum¹ þis tale can beter tende,
for cristis loue he hit amende ;
þis tale, queþer hit be il or gode,
I fande hit writhen of þe rode.
mani teliȝis diuerseli,
for þai mai finde diuerte story,

448

452

456

460

¶ þat fande þe crois he hiȝt Iudas ;
made bisshop of þe toun he was,
and his name was turnid þus,

Some say
Judas found
the Cross,

464 þat he was calde quiriacus :

¶ quen fundin was þis hali crois,
þe warlaghe saide on-loft with vois :—
“a ha Iudas ! quat has þou done,

and that
Satan was
enraged
thereat.

468 þou has me greued, I warne þee sone
at þou did þat cros kiȝe,
þou sall rew hit mani siȝe ;
þorou hit ware mani saulis myne,

472 þat I am ferde now to tyne ;
noȝt for-þi I. wil noȝt nyte,
ful wele I sal þi dedis quite ;
a-noȝer kinge gaine þe sal rise

The devil
threatened
1 MS. *didis.*
Judas with
his vengeance.

476 þat sal make þe to grise,
and do þe suffer sa mykil shame,
at þou sal nite ihesu name ;
and þis was saide be tirand an.

480 þat quiriac was of siȝen slan :

¶ þat findis cry quen Iudas herde,
neuer þe mare was he ferde,
bot waried he þat quiȝer-wine,

Judas bade
the fiend
depart into
hell deep,
“ever in
boiling woe
to weep.”

484 and saide, “crist þat is lorde myne,
he deme þe in-to helle depe,
euer in wellande wa to wepe.”

þat hali crois, I of haue red,
488 quar-on ihesus for vs was spred,
hit is our shilde and our spere,
againis þe feinde for to were ;
ilk day in were we weinde

The Cross is
our shield and
spear against
the devil.
It will be our
succour at our
ending day.

492 bot þat ihesu vs grace sende,
þorou þe crois a-gaine þe fende
to be our socour at our ende.

VII.

* [Harl. 4196,
leaf. 177,
col. 2.]

There was a
king of Persia
named
"Chodroas,"
who had a
son and heir
and many
servants.

Every city and
town were
under his
hand.
He set up a
throne, and
commanded
his subjects to
call him the
King of kings,
God, and Lord
of lords.

¹ Read *molde*.
He was not
satisfied with
this only, but
went to
Jerusalem,
and threaten-
ed the
Christians,
and destroyed
their
churches.

He took his
journey
towards the
Holy Sepul-
chre with the
intention of
destroying it,
but turned
back for fear.

EXPOSITION OF THE HOLY ROOD*.

In festo exaltacionis sancte crucis.

A king sum tyme in cuntré was,
þat had to name king chodroas,
A sun he had þat was his ayre,
And oþer menzé many and faire.
Of þe cuntré of pers was he king,
And all þe land at his dedeing.

He gert ilk ceté and ilk toune
Vnto his biding be so boune,
þat in a trone up he him sett,
And cumand þam with-owten lett
þat king of kinges þai suld him call,
And allso god grettest of all,
And lord of lordes both loud and still,
And none on melde¹ mete him untill.

Zit was noght þis in þat sesowne
Inogh till his confusione ;
Bot to ierusalem he went,
And said all suld be schamely schent
þat trowed on crist or on his lay.
Par-to he dose all þat he may,
In ierusalem þaire kirkes he stroyde,

And cristen men ful gretly noyed.
He toke his wai þan to þe graue
Whare crist was layd þat vs sall saue,
It to destroy with all his mayn ;
Bot for ferdnes he turned ogayne,
And durst do no thing at þe kyrrk,

4

8

12

16

20

24

28 Bot wikkedly þus gan he wirk.
 Saint Eline þe nobill quene,
 þat lang bifore his tyme had bene,
 Fand þe cros¹ þat men cald þe rode,

32 þat ihesuc died on for oure gude,
 And to ierusalem scho it broght,
 And graithed it þare als hir gude thought,
 In siluer and go[l]d al bidene,

36 For þat it suld be kepid clene,
 And þat same kirk gert scho make
 Coriosly for þat cros sake,
 For men suld hald þat haly tre

40 In honore als it aw to be.
 Bot þis ilk king chosdroass²,
 When he wist whare þis ilk cros was,
 He gert his men with grete maystry

44 Haue it forth with him in hy
 Out of ierusalem ceté,
 And broght it whare him liked to be.
 When he was þus cumen hame ogayn,

48 Of his iorné he was ful fayne,
 And hastili þan³ gert he dight
 A faire toure all off siluer bright ;
 He made it nobilly for þe nanes,

52 Within all ful of precius stanes.
 A trone of gold þarin he sett,
 With precius stanes all ouer plett,
 And þarein gert he gayly dyght,

56 Like son and mone and sternes bright ;
 Also zit gert he mak þarin
 Propirtese by preué gyn,
 þat it was like untill a heuyn ;

60 And rayn þarfro cumand ful euyn
 And preué whistils war omang
 Made euyn like to angels sang.
 Pare in þat toure als him gude thought,

The Cross that
 the noble
 queen Helena
 had found, she

¹ MS. cors.
 brought to
 Jerusalem,

and adorned
 it with silver
 and gold.

For the
 preservation
 of the same
 she made a
 church, where
 men might go
 and honour
 the holy tree.

² MS. choso-
 roass.
 This impious
 king, when he
 knew where
 the Cross was,
 took posses-
 sion of it, and
 carried it
 away with
 him to his
 own country.

³ MS. þant.
 He raised a
 fair tower of
 silver adorned
 with precious
 stones.

Therein he set
 a throne of
 gold, orna-
 mented with
 precious
 stones.

By represen-
 tations of the
 heavenly
 bodies, he
 made the
 tower look

[col. 2.]
 like heaven,
 and caused
 rain to
 descend
 therefrom.
 He even imi-
 tated the song
 of angels by
 means of secret
 whistles.

In this tower
he raised a
seat for him-
self, and set
the Holy Cross
beside him.
There he sat
like a god, and
bade all his
subjects call
him such.
He assigned
the kingdom
to his son.

For many a
day he
practised his
cursed
"maumetry,"
leading the
folk in the
devil's law.
Thus with the
devil we will let
him dwell, and
of his son we
will now talk.
Eraclius
lived at this
time, a noble
and Christian
king.

He had a wife
and children,
and led his life
in Christ's law.
The son of
"Chosdroas"
was envious of
the Christian
king's
renown,

and made
preparations
to fight
against
him, and to
destroy him,
if possible.

Eraclius,
hearing of
this, gathered
together a
large Christian
company to
defend his
kingdom.

The two
armies met at
a certain place
near a river.

A sege untill him self he wrought,
And þare he gert with mekill pride
Set þe haly cros him biside.

þar als a god he sat in stall,
And so he bad men suld him call.
His kingdom and all his riallté,
Vntill his sun haly gaf he ;

And on þis wise þat curst caytive
In maumetry wald lede his liue.
And so he did full many a day
Ledeand þe folk in fenes lay.

þus with þe deuil we lat him dwell,
And of his son I sall now tell.
A nobill king of cristendum,
þat namen was heraclium,

Was gouernowre of grete [empire]
Souerainly als lord and syre ;

Childer he had and worthy wife,
In cristes law he led his life.

þan þis son of chosdroas
In his hert euill angerd was
þat þis cristen king had name
More þan he or his sire at hame.

þarfore he ordand him in hy,
And gaderd a grete cumpani
Of sarzins by his assent ;
And with ful grete ost es he went,
With þis cristen king to fight,
And to destroy him if he might.

Bot sone eraclius herd tell,
Of þis falshed how it bi-fell.
He ordand him full hastily
Of cristen men grete cumpany.
Bot als it was oure lordes will,
When aither come oþer vntill,
In place whare þai swld batayl take,

64

68

72

76

80

84

88

92

96

100 On þis wisse gan þai couenant make.
 A water was þam twa by-twene,
 And a brig all ouer it clene.
 þe sarzyn was mekill of brede and lenth,
 104 And traisted mikill in his awin strenkth.
 þarfore þis forward gan he ma
 To do þe batail bitwix þam twa.
 And þat þe cristend man suld mete him
 108 In middes þe brig was ouer þe brim,
 And wheþer so might maistri win
 On his side suld þe bataill blin ;
 And he suld haue in his pousté
 112 All þat þai bath had, land and fe.
 To þis couenant assented þai bath,
 And þarto band þai þam with ath,
 þat if þaire men on owþir side
 116 Come forto help þam in þat tide,
 þai suld be cut for þaire iornay,
 þaire armes and þaire legges oway,
 And so be kasten in þe flode,
 120 And saue þam suld none erthly gude.
 When bath þe sides war sworn þar-till,
 þis couenand lely to fulfill,
 þe twa lordes¹ on þe brig² met,
 124 And aiþer hard on oþer set.
 Ful fast þare faght þai tow in fere,
 And none oþer durst negh þam nere.
 þan cristen men, with hertes fre,
 128 Prayed to ihesu crist, þat he
 Suld send þaire prince þe victory,
 Als he for þam on rode wald day,
 And all þai praied þan with a voice :—
 132 “Thurgh vertu of þi haly croyce,
 Whar-thurgh þou wan þe victori
 Of þe fende, oure fals enmy,
 þou grante þis day oure prince to wyn

The son of
 “Chosdroas”
 proposed to
 Eracius to
 decide the
 contest by a
 battle between
 the two on the
 bridge of the
 river.
 The Sarasin
 was great in
 breadth and
 length, and
 [leaf 178,
 col. 1.]
 trusted much
 in his own
 strength.
 He who came
 off conqueror
 was to have
 the other's
 possessions.

To this plan
 both con-
 sented, and
 bound
 themselves
 with an oath
 to cripple and
 throw into the
 stream any
 one who
 should come
 to their
 assistance.

¹ MS. *lorde*
lordes.
² MS. *bring.*

The two lords
 met on the
 bridge of the
 river, and set
 hard on each
 other.

The Christians
 with one voice
 prayed that
 their lord
 might have
 the victory
 over the false
 Sarasin.

Christ heard
them and gave
His faithful
servant the
victory.

¹ MS. *euer.*

When the
heathens saw
that their
master was
killed, they
were so
terrified that
they awoke
new oaths to
stand with
Eraclius in
evil and good,
and with
heart and
hand.
Willingly they
promised to
become
followers of
Christ.

[col. 2.]

Eraclius
received them
with joyful
heart, and
had them all
baptized that
very day.

² So in MS.
Then Eraclius
set out for
Persia, and
on his way he
induced the
people to
become
Christians.
Those that
refused were
put to death.

þe maistri ouere zon fals sarzyn."

136

On þis manere all prayed þai fast;
And ihesuc herd þam at þe last,
And ordand to his trew serwand
Of þe sarzin to hawe ouer¹ hand,
And to destroy him in þat place.
Blisced be he þat gaf slike grace.

140

Sone when þe sarzins saw þis sight,
How þaire maister to ded was dight,
Swilk drede in hert had þai ilkane,
þat þai oblist þam noght allane,
To hald þe couenand made byforne,
Bot new athes all haue þai sworn,
With eraclius forto stand,
In ill and gude, with hert and hand,
And wilfully all hale hete þai,
Fortho leue on cristes lay,

148

And forto bycum cristen men,
And crist for þaire god euer to ken.

152

Sone when eraclius saw þat sight,
He resayued þam with hert ful light,
And cownsaid þam with wordes fre,
þat þai suld all baptist be,
And trow in crist with gude entent,
And to his saw all þai assent.
So war þai baptist all þat day,
And lifed euer in cristes lay.

156

Veraclius² when þis was done,
In-to pers puruaid him ful sone,
And with him all þat cumpany
þat bifore lifed in maumetry.
And als he went thurgh-out þat land,
All þe folk þat he þare fand
Ouþer war þai baptist sone
Or els þai war vnto ded done.
þus conquerit he all þat cuntré,

160

164

168

172 Till he come tyll þat same cete,
Whare Cosdroas so sitand es
Als a god in grete reches.
Into þe toure he went full sone

176 And fand him sitand in his trone,
Dubbed obut with pricius stanes,
And dight ful nobilly for þe nanes.
Biside him stode þat haly tre

180 þat þai had socht so forto se;
And souerainly for þat tre sake,
Wirschip to him gan þai make.
þan cosdroas was full affraid,

184 And þus Eraclius to him said:—
“If þo will haue þi life in land,
Als I say sall þou vnder-stand,
For þou has done þis tre honore,

188 þat bare ihesu oure sauyore;
All if þou did it noght for him
Vnto þe grante I life and lym.
At þe reuerence of þis haly tre,

192 If þo will trow in ihesu fre,
And forsake all þi mawmetry,
þat þou and þi folk yn affy,
And turn þe unto ihesu crist,

196 And in his name will be baptist,
þi life in land þan haue þou sall
And all þi kingdom still withall.
And if þou will noght do þis rede

200 With my swerd þou sal be dede.”
þis sarzin wald noght turn his mode,
To leue his fals goddes for no gude.
þarfore Eraclius ful sone

204 Strake of his heuyd with-outen hone,
And bad þat he sul[d] haue bering,
By-caus þat he had bene a king.
þan þai toke þat haly tre,

He came to
the city of
“Cosdroas,”
where he
found the
emperor
sitting like a
god on his
throne.

Beside him
was the Holy
Cross.
When
Eraclius's men
saw that sight,
they did
honour to
“Cosdroas”
for the sake of
the Cross.
Eraclius thus
spake to the
heathen king:
“Forasmuch
as thou hast
done honour
to the Cross of
Christ, I will
spare thy life
if thou wilt
forsake all thy
‘mawmetry,’

and turn to
Jesus Christ
and be
baptized.

If thou wilt
not follow my
advice, with
my sword shalt
thou be slain.”
The heathen
king refused
to become a
[leaf 178 b,
col. 1.]
Christian,
therefore
Eraclius struck
off his head
without more
ado.

With hymns
and noble
1 MS. *if.*
songs they
took the
Cross, and
carried it
away with
them.

As they drew
near Mount
Olivet, which
is on the way
to Jerusalem,
they came
close to the
gate of the
city where
Jesus entered
when he came
thither to
suffer pain.

Much folk of
the town had
assembled to
see the
procession of
the Cross.

Eraclius rode
with much
pride along
with his
nobles.

But when
they
attempted to
enter the city,
the gates
closed like a
wall of stone,
and they saw
no signs of any
mode of
entrance.

Sore afraid
were they
when they saw
this miracle.

2 MS. *Era-
chius.*

With ful grete solempnité,
And bare it¹ furth so þam omang,
With himpnes and with nobil sang.
And all þe folk þan war ful glad,
þat þai þis haly tre þus had. 212
Hamward þai toke þe way in hy,
With mekill mirth and melody ;
And als þai come in þe strete,
Doun ouer þe mownt of olyuete, 216
Als it fell in þare iornay,
To ierusalem þe redy way,
Graithly furth þai held þe gate,
Vnto þai come till þat ilk zate, 220
Whare ihesuc crist went in ful playn,
When he come þeder at suffer payn ;
And mekill folk of þat same toune,
þat war cumen with processiowne, 224
For wirschip of þe haly tre,
And sum þat reall sight to se,
Eraclius him self gan ride
Bifor þe prese with mekill pride, 228
And oþer lordes þat with him ware,
þe haly cros oma[n]g þam bare.
And þus, with grete solempnité,
Entred þai to þat ceté. 232
Bot when þai neghed þe zates nere,
þis meruail fell on þis manere.
þe zates, þat bifore war wide,
Closed samyn sone in þat tyde, 236
þat kenyng of zate was þare nane,
Bot all closed alls a wall of stane,
So þat þai might no takning se,
On whilk syde þai suld haue entré.
Sone when þai saw þis wonder dede,
In þaire hertes þai had grete drede.
Eraclius² and oþer ma,

244 When þai saw þat it was swa,
 þai praied ihesuc oure sawiowre
 In þat case þam to socoure,
 Thurgh uertu of þat haly tre,
 248 þat þai might win to þat ceté.
 þus praied þai all with drery steuyn,
 Heueand up þaire heuides till heuyn ;
 And als þai loked so up on hight,
 252 þai saw ane angell schineand bright,
 Euyn opon þe wall standand,
 And þe signe of þe cros in his hand ;
 He stode obouen whare þe zate suld be,
 256 And þir wordes on þis wise sayd he.
 He said, "when crist of heuyn king,
 þat lord es of all erthly thing,
 þis same wai to þis ceté went,
 260 þare forto suffer¹ grefe turment,
 In at þis zate he toke þe way,
 Bot he come all on oþer array.
 Grete hors for him none ordand was,
 264 Bot sitand on a simple ass ;
 He was noght cled in kinges clothing,
 Bot pouerly went he in all thing ;
 He went noght with grete minstralsy,
 268 Bot in his prayers ful preuely :
 Ensaumple suthly forto gif
 To þam þat in his law wald lif,
 In him to trow with trew entent,
 272 And mekely to wende als he went."
 When þis was said, he went up euyn,
 With grete light, till oure lord in heuyn.
 þe Emperoure þan Eraclius
 276 Ful hertly thanked dere ihesuc ;
 And all þe folk þat with him ware
 War ful faine of þis ferly fare.
 Sone of his stede doun es he light,

Eraclius and his company then prayed to God for help to enter the city.

[col. 2.]
 As they looked up to heaven, they saw an angel shining bright standing on the wall with the sign of the Cross in his hand, and thus he spake to them :
 ' When Christ, heaven's king, entered this city by this gate, he had

¹ MS. *susfer.*

no great horse, but rode on a simple ass ;

He was not clad in king's clothing, but went in poorly—not with great minstrelsy, but with secret prayer."

Having thus spoken, the angel ascended to heaven. The emperor thanked God for the instruction he had received.

He then got off his horse,

cast off all his
gay clothing,
his crown and
ornaments,

and bare-
footed bore
the Cross on
its way.

¹ MS. cors.

Then the
gates opened
wide, and
they entered
with solemn
song.

The Cross
was restored
to its former
place.
That day
many miracles
were wrought
by virtue of
the Cross.
Blind men got
their sight,
crooked men
were made
[leaf 179,
col. 1.]
straight, the
dumb and
deaf were
healed, and
devils were
chased out
of many.

Unto Christ
be honour for
ever and ever!

And kest of all his clething bright, 280
His corown and his kinges array
And his dubbing he did oway,
And barefot went he on his fete,
Bereand þe cros¹ by þe strete. 284
And on pis maner did þai all.
And when þe king come nere þe wall,
It opind and wex zates wide,
Als it had bene bifor þat tyde. 288
Þai entred þan with solempne sang,
Ful mekill mirth was þam oma[n]g ;
And þe cros bare þai þam bitwene,
Till þe stede whare it bifore had bene, 292
And up þai set it really,
And honord it als was worthi.
Þat day þare, thurgh þe cors allane,
War miracles wroght ful maniane, 296
Of sere blind men þat had þaire sight,
And crokide men war made ful right ;
Of parlesy war helid grete wane,
And dum and defe ful maniane ; 300
And leprous men had hele in haste,
And out of many war deuils chaste.
Þus war þai held ful grete plenté,
Thurgh vertu of [þat] haly tre, 304
Þat bare ihesu oure sawiowre,
Vnto him be euer honowre.

VIII.

DISPUTE BETWEEN MARY AND THE CROSS*.

* [Vernon
MS. fol. 315 b,
col. 3.]

Disputacio inter Mariam et Crucem, secundum Apocrafum.

I.

0 ure ladi freo',
on Rode treo',
made hire mon :
4 Heo seide on þe·
þe fruit of me·
is wo bigon :
Mi fruit I· seo·
8 in blodi bleo·
Among his fon,
Serwe I· seo·
þe veines fleo·
12 from blodi bon :
Cros· þou dost no trouþe·
On a pillori· my fruit to pinne,
He haþ no spot· of Adam sinne ;
16 Flesch· and veines· nou fleo a-twinne,
Wherfore I· rede of routhe· :

Our gracious
lady made the
following
complaints
against the
Rood-tree :—
On thee my
fruit is woe-
begone.

My offspring
is fastened to
a tree, spot-
less as he is.
Alas ! flesh
and veins are
come in twain,
and there-
fore am I sor-
rowful.

II.

C ros· þi bondes schul ben blamed,
Mi fayre fruit· þou hast bi-gyled ;
20 þe fruities Mooder· was neuere a-famed,
Mi wombe is feir·, founden vn-fuyled :
Chyld· whi artou not a-schamed

I, the mother
of my child,
was never
defamed ; my
body is fair
and spotless.

Great Jews sinned, and thou didst die for their wild works.
I melt in mourning, for my offspring is defiled.

By great Jews is he crucified, and dies for man's guilt.

On account of the great Jews, gallows was upreared.

A deadly drink, O Cross, thou gavest to the Lord of life. His veins did burst through the torture.

Defiled is my son, that never trespassed, with thieves that ever loved riot. Why shall my son be nailed?

Thou, O Cross, art made to bear fools full of sin. My son should be excused, and never ought his blood to run on thee. With thieves must he hang far in fen.

Men may know me as a sorrowful mother.

On a pillori to ben I-piled ?
Grete Iewes þus weore gramed,
And dyede for heore werkes wyled ;
In mournyng I may melte :
Mi fruit þat is so holi halwed,
In a feeld is fouled and falwed ;
Wiþ grete Iewes he is galwed,
And dyeþ for Monnes gelte :

24

28

FOr grete Iewes galwes were greiþed,
þat euer to Robbyng Ronne ryf ;
Whi schal my sone on þe beo leid,
þat neuer nuyȝed mon nor wyf ?
A drinke of deþ sopliche seid,
Cros þou ȝeuest þe lord of lyf :
His veynes to bursten wiþ þi breid,
Mi fruit stont nou in a strong stryf ;
Blod from hed is hayled,
Fouled is my fayre fruit,
þat neuer dude tripet ne truit
Wiþ þeues þat loueden ryot and ruit ;
Whi schal my sone be nayled ?

32

36

40

IV.

Porwȝ Iugement þou art en-Loynet
To bere fooles, ful of sinne :
Mi sone from þe schulde beon ensoynet,
And neuere his blod vpon þe rinne ;
But nou is truþe wiþ tresun teynet,
Wiþ þeues to honge, fer in fenne ;
Wiþ feole nayles his limes ben feynet,
A careful Moder men mai me kenne,
In Bales I am bounde !

44

48

52

þat fruit was of a Mayden born,
On a þeoues tre is al to torn ;
A Broche þowȝ-out his brest bo[r]n

56 His holi herte haþ wounde :

The Virgin's
child is torn
[fol. 316.]
asunder on
a thief's tree.

V.

Tre þou art loked bi þe lawe
þeoues traitours on þe to d[e]ye,
But now is trouȝe wiþ tresun drawe,
60 And vertu falleþ in vices weye ;
But loue and treuȝe, in soþfast sawe,
On a treo traytours hem teye,
Vertu is wiþ vices slawe :
64 Of alle vertues my sone is keye,
Vertu swettore þen spices !
In fot and hond bereþ blodi prikke,
His hed is ful of þornes þikke,
68 þe goode hongeþ a-mong þe wikke,
Vertu dyeþ wiþ vices :

Truth is dis-
torted by trea-
son, and
virtue is fallen
in the way of
vice (i.e. is
treated like
vice).
Traitors tie
love, faith,
and sooth-
fastness on
the tree.

In foot and
hand he bears
bloody
wounds.
His head is
full of thick
thorns ; the
good man
hangs along
with the
wicked.

VI.

Tre vnynde ! þou schalt be kud,
Mi sone step-Moder I þe calle :
72 Mi fruit was born wiþ beestes on bed,
And be my flesch my flour gan falle,
Wiþ my brestes my brid I fed ;
Cros þou ȝeuest him Eysel and Galle !
76 Mi white Rose Red is spred,
þat fostred was in a fodderes stalle ;
Feet and fayre hondes !
þat nou ben croised I custe hem ofte,
80 I lulled hem I leid hem softe :
Cros þou holdest hem hiȝe on lofte
Bounden in bledyng bondes !

Unkind tree,
my son's
stepmother I
call thee.
My child was
born along
with beasts.
With my
breasts I fed
him.
My white rose
is become red,
even he that
was fostered
in a "fodder's
stall."
Feet and fair
hands that
now are
crossed, oft
have I kissed
and lulled
them, and
laid them
softly down.

VII.

I lulled aloft
my love, and
with cradle
band I bound
him.
On the Cross
he hangs; on
thy stair naked
and exposed
to the wild
wind.

I may well be
sorrowful.
God's head
hath no rest,
but leans on
his shoulder-
bone, and
thorns pierce
his flesh.

Mi loue i-lolled vp in þe eyr,
Wiþ cradel bond I gan him bynde, 84
Cros he stikeþ nou on þi steer,
Naked a-ȝeyn þe wylde wynde :
Foules fourmen heor nestes in þe eyr,
Wolues in den reste þei fynde, 88
Bot Godes sone, in heuene heir,
His hed nou leoneþ on þornes tynde,
Of Mournyng I may mynne :
Godes hed haþ reste non, 92
But leoneþ on his scholder bon ;
þe þornes þorwh his flesch gon,
His wo I wyte hit sinne :

VIII.

So high thou
holdest my
son that his
feet I cannot
kiss.
I thrust out
my lips, I out-
stretched my
neck to kiss
his feet.
The Jews
drove me from
the Cross,
and on me
made their
mouths amiss,
their games
and their
jokes.
O Cross, thou
bearest my
bird, beaten
blue, along
with fraud-
ulent thieves.

Cros to slen hit is þi sleiht, 96
Mi fayre fruit þou berest fro blis ;
Cros þou holdest him so heih on heiȝþ,
Mi fruites feet I mai not kis ;
Mi mouþ I pulte, my sweore I streiȝt 100
To cusse his feet, soþ þing hit is :
þe Lewes from þe cros me keiȝt,
On me þei made heore mouwes amis,
Heore games and heore gaudes : 104
þe Lewes vrouȝten me ful wo :
Cros I fynde þou art my fo,
þou berest my brid, beten blo,
A-mong þe ose fooles fraudes : 108

IX.

[Cross
responds.]

Cristes cros ȝaf onswere :—
Ladi to þe I owc honour,

112 **P**i brihte palmes' nou I· bere ;
 Mi schyning scheweþ· þorw þi flour,
 þi feire fruit· on me giinneþ tere ;
 þi fruit me florischeþ in blod colour
 To winne þe world· þat lay in lure ;
 116 þat Blosme Blomed· vp in þi bour,
 Ac not for þe· al-one ?
 But for to winne· all þis world,
 þat swelte· vndur þe duecles swerd :
 120 þorw feet and hond· God let him gerd,
 To A-mende monnes mone :

Lady, thy fair
 fruit begins to
 ripen in me.
 It flourishes
 on me with
 bloody hue.
 In order to
 win the lost
 world that
 blossom
 bloomed in
 thy bower,
 but not for
 thee alone,
 but to win all
 this world,
 that died
 under the
 devil's sword.

X.

A dam dude· ful huge harmes,
 Whon he bot A bite· vndur a bough,
 124 Wherfore þi sone· hap sprad his Armes,
 On a treo tyed· wiþ teone I-nouh ;
 His flesch· is smite wiþ deþes þarmes,
 And swelteþ heer-in· a swemly swouh ;
 128 His Breste is bored· wiþ deþes swarmes,
 And wiþ his deþ· fro deþ he drouh
 Alle· his leoue freondes :
 As Ozie spac· in prophecie
 132 And seide—“þi sone seinte Marie,
 His deþ· slouȝ deþ· on Caluarie,
 ȝaf lyf· wiþ-outen endes : ”

Adam did
 huge barns
 when he bit
 a bite under a
 bough ;
 wherefore thy
 son hath
 spread out his
 arms tied
 grievously to
 a tree.
 His flesh is
 smitten with
 death's dint,
 and he dies
 herein in a
 swooning
 faint.
 As Isaiah
 spake :
 “ His death
 slew death,
 and gave
 [fol. 316,
 col. 2.]
 eternal life on
 Calvary.”

XI.

136 **P**e stipre· þat is vnder þe vyne set
 May not bringe· forþ þe grape ;
 þeih þe fruit· on me beo knet,
 His scharpe schour· haue I· not schape :
 Til grapes· to þe presse beo set
 140 þer renneþ· no red wyn· in rape ;

The support
 of the vine
 produces not
 grapes.
 I have not
 sent the sharp
 shower to
 ripen the fruit
 hanging on
 me.
 No red wine

comes until
the grapes be
set in the
press.
I press wine
for "knight
and knave."
Upon a
bloody brink
I press a
grape with
stroke and
strike.
In Samaria
God gave a
woman that
precious
liquor to
drink.

On Cross
without edge
of knife I
cut fruit off
God's trea-
sure.

I was pillar,
and bare a
bridge.
God is the
way, the true
way.

None went to
heaven until
God died, and
taught them
how thither
men should
go when they
die.

In the Mosaic
law a white
lamb is the
type of a
saviour—the
greatest of all
meats.

I was that
chief bearer
(of sins).
I bare flesh
for the feast
of folks.
Christ, roasted
in the sun,
feeds both
most and
least.
On me lay the
Lamb of Love.

Neuere presse' pressed bet,
I' presse wyn' for kniht and knape:
Vp-on a Blodi brinke
I' presse a grape; with strok and stryf, 144
þe Rede wyn' renneþ ryf:
In Samaritane' God ȝaf a wyf
þat leof licour to drynke:

XII.

L Adi loue doþ þe to alegge 148
þi fruit is prikked wiþ speres ord:
On Cros', wiþ-outen knyues egge,
I' kerue fruit of godes hord;
Al is al red', Rib' and Rugge,
His bodi bledeþ a-ȝeyn þe bord;
I' was piler and bar a brugge,
God is weie, witnesse of word;
God seþ he is soþfast weye;
Mony folk slod to helle slider,
To heuene mihte no mon þider,
Til god dyed and tauȝte whider
Men drawen whon þei dye: 156
160

XIII.

M oyses haþ fourmed, in his figour,
A' whit lomb, and non oþer beste
Schulde be sacred vr saueour,
And be mete of mihtes meste; 164
I' was þat cheef chargeour,
I' bar flesch for folkes feste;
Ihesu crist vre saueour
He fedeþ boþe lest and meste;
Rosted a-ȝeyn þe sonne;
On me lay þe lomb of louc, 168

172 I· was plater· his bodi a-boue,
Til feet· and hondes· al-to cloue,
Wiþ blood· I· was bi-ronne :

I was the
platter which
bare his body,
until feet and
hands were
rent asunder.

XIV.

3 it Moyses· in Rule haþ rad,
We schulde ete vr lomb· in sour vergeous ;
176 Sour vergeous mai make· vr soules glad,
To serwe sore· for sunnes ours ;
Sour vergeous schal make· þe deuel a-drad,
For he fleccheþ· fro godes sposus ;
180 Beo a staf· stondeþ sad,
Whon ȝe fongen flesch· in godes hous,
þat staf· is Cristes Crouche !
Stondeþ stifi· bi þat stake,
184 Whon þat ȝe fongen· flesch in Cake,
þen schal no feond· maystri make,
ȝoure soules for to touche :

Moses has
bidden us eat
our lamb
with sour
verjuice.
Sour verjuice
may gladden
our souls, and
cause the devil
to tremble.

When ye eat
Christ's flesh
in God's
house, stand
stiffly by the
staff of
Christ's Cross.

XV.

188 **F**or pardoun scheweþ· be a shrine,
Wiþ nayl· and brede· on bord is smite,
Rede lettres· write be lyne,
Bluwe· Blake· a-mong men pite :
Vr lord I· likne· to pis signe,
192 His bodi· vppon a bord· was bite,
In Briht blod· his bodi gan schyne ;
Hou wo him was· may no mon wite,
Red vp-on þe Roode !
196 Vr pardoun brede; from top too to,
Writen hit was· wiþ wonder wo,
Wiþ Rede woundes· and strokes blo,
Vre Book· was bounden in bloode :

Pardon on a
tablet, writ-
ten with red
letters, mixed
with blue and
black, is be-
tokened by
Christ.

His body
upon a board
was bent; the
blood illumi-
nated his
body, that
shone red
upon the
Rood.
Our pardon
was written
on his body
from top to
toe.

Our book was
bound in
blood.

XVI.

Adam
drowned his
ghost in bitter
gall; instead
of this gall
God gave us
mead; with
sweet mercy
the bitterness
is quenched.
His body was
the book, the
Cross was the
board, when
Christ was
clenched
thereon.
Were a man
ever so blessed
a saint no
prayer could
get pardon for
him, until
book on board
was spread,
dinted and
driven with
sharp nails,
till feet and
hands were
riveted.

A dam stod vp in stede,
In Bitter galle his gost he dreint;
A-ȝeyn þat galle God ȝaf vs mede,
Wiþ swete Merci Bitter is queynt;
His Bodi was Book þe Cros was brede,
Whon crist for vs þer-on was cleynt:
No mon gat pardoun wiþ no bede,
Wear he neuere so sely a seynt,
Til book on bord was sprad;
Wiþ sharpe nayles dunted and drieue,
Til feet and hondes al-to riue;
His herte blod vre book hap ȝiue,
To make vr gostes glad:

200

204

208

212

XVII.

[fol. 316,
col. 3.]
I was the first
press to
squeeze out
the wine,
I bare a
bridge to
teach the
way where
seemly angels
sit and sing.
The Cross
was a tablet
of pardon.
In book it is
billed (written).
When blood
was written
on Christ's
body then was
pardon
obtained for
sinners.

Cristes Cros ȝit spac þis speche
Furst was I presse wyn to wringe,
I bere a Brugge, wei to teche,
þer semely Aungeles sitte and syngē:
Lord of loue and lyues leche
For þe was set sely sacryngē,
To winne þe world þat was in wreche;
þe Cros was brede, pardoun to bringe,
Pardoun In book is billed:
What is pardoun yppon to minne?
Hit is forȝuenes of dedly sinne;
Whon blod was writen on cristes kinne,
Pardoun was fulfilled:

216

220

224

XVIII.

[Respondit
Maria:]
O Cross,
wonder not
though I be
wroth.

Oure ladi seide Cros of þi werk
Wonder þe not, þeiȝ I be wroþe,

228 **P**us seide Poule, Cristes clerk ; —
 þe feolle Iewes, wiþ false oþe,
 Iewes ston hard, in sinnes merk,
 Beoten a lomb wiþ-outen loþe,
 232 Softur þen watur vndur serk,
 Meode or Milk meddled boþe :
 þe Iewes weoren harde stones :
 Softur þen watur or eny licour,
 236 Or dewȝ þat lip on þe lilie flour
 Was cristes bodi in blod colour,
 þe Iewes wolden ha broken his bones :

The fell Jews,
 stone-hearted
 in dark sins,
 have beaten
 a lamb,
 softer than
 water under
 skirt ; softer
 than milk or
 mead mixed
 together.
 Like hard
 stones were
 the Jews.
 Softer than
 dew on the
 lilly-flower
 was Christ's
 body in
 bloody
 colours.

XIX.

240 **A**nd mony A prophete gan make mon,
 And seide " lord send us þi lomb
 Out of þe wildernesses ston,
 To fende vs from þe lyon cromp :"
 Of mylde mount of Syon
 244 Be-com mon, In A Maydens womb,
 Made a bodi, wiþ blessed bon,
 In a Maidens blod þi bodi flomb :
 At Barreres weore debate,
 248 Þorwȝ stones In þe wilderness
 Men miȝte better ha crepet I-wis,
 Þen bored in-to heuene blis,
 Til blod brac vp þe ȝate :

Many a pro-
 phete moaned,
 and said,
 " Lord, send
 us thy Lamb
 out of the
 stone of the
 wilderness, to
 defend us
 from the
 lion's paw."

Men might
 more easily
 creep through
 the stones of
 the wilderness
 than bore
 their way
 into heaven's
 bliss.
 But blood
 brake open
 the gate.

XX.

252 **S**in monnes sone was so nedî,
 To beo lad wiþ lomb mylde,
 Whi weore gylours so gredi
 For to defoule my faire childe ?
 256 Cros whi weore þou so redi
 To rende my fruit, feor in fylde ?

Why were
 beguilers so
 greedy to
 defile my fair
 child ?
 O Cross, why
 wast thou so
 ready to rend
 my offspring ?

[Cross
replies :]

Lady, to make
the devil
afraid, God
shaped me as
a shield
against
shame.
I am a
chosen, choice
relick that no
devil dare
abide.

Ladi to make þe deuel dredi,
God schop me a scheld·, schame to schilde,
Til lomb of loue· dyede·
And on me ȝeld þe gost· wiþ vois ;
I· was chose· a Relik chois,
þe signe of Ihesu cristes crois,
þer dar no deuel· a-byde : 260

264

Many folk I
defend from
their foe.

[crux
respondeit :]

Heaven's
gates were
closed close
until the
Lamb of Love
died.
Mankind was
tied in hell
until Christ
died and rose.
At noon the
Lamb of Love
said "It is
finished."
Mankind are
unbound, and
heaven's
doors are
opened.

Moni folk I· fende· from heore fos :
Cristes Cros· þis sawes seide :—
Heuene ȝates· weore closed clos
Til þe lomb· of loue dyede, 268
þis is write· in tixt· and glos :
Aftur Cristes deþ· prophetes preide :
Til þe lomb of loue· dyed and ros
In helle pyne· monkynde was teyde : 272
At houre of his none :
þe lomb of loue· seyde his þouȝt—
Nou is folfuld· þat wel is vrouȝt,
A Mon is out of bondes brouȝt 276
And heuene dores· vndone :

272

276

The Cross
said :

I was a pillar
and stood
full still.
The devil's
sword was
rendered
useless.

Christ's Cross
hath cracked
the devil's
crown.

Wip þe Fader· þat al schal folfille,
His sone to heuene is an help,
I· was piler· and stod ful stille : 280
After oþur ȝiftes· now gostes ȝelp,
þe fend· þat al þis world wolde kille,
His swerd he pulte vp· in his kelp ;
To helle he horlede· from þat hille, 284
Beerynge· as a Beore whelp :
A beore is bounden· and beted·
Cristes Cros· haþ craked his croun,

280

284

288 *þe lamb haþ leid: þe Lyoun a-doun;*
þe lamb is lord in eueri toun,
So Cristes blod haþ pleted:

The lamb
 hath subdued
 the lion.
 The lamb is
 lord in every
 town.

XXIII.

292 *In holy writ: þis tale is herde,*
þat goode ȝiftes god vs ȝaf;
God seiþ him-self he is schepherde,
And vche an heerde bi-houeþ a staf;
þe Cros I calle: þe heerdes ȝerde,
 296 *þer-wiþ þe deuel a dunt he ȝaf,*
And wiþ þe ȝerde: þe wolf he werde,
Wiþ duntes drof him al to draf:
þe Cros: þis tale tolde!
 300 *þat he was staf in þe heerdes hond,*
Whon schep breken out of heore bond,
þe wolf he wered out of lond
þat deuoured cristes folde:

Christ is a
 shepherd, and
 [fol. 316 b,
 col. 1.]
 every shep-
 herd needs a
 staff.
 The Cross is
 the shepherd's
 crook.
 Therewith he
 gave the devil
 a dint, and
 frightened the
 wolf, and
 drove him
 with the dints
 all to draf.

XXIV.

304 *þit seide: þe Meke Marie—*
þe Roode þou reendest my Rose al red:
þreco Iewes coomen from Caluari
þat day þat Ihesu þoled ded,
 308 *Alle þei seiden: þei weore sori,*
For-dolled in a drouknyng dred;
þei tolden hem alle wherfore and whi
Heore hertes were colde, as lumpyng led;
 312 *þe furste heore tale tolde:*
Whon crist was knit with corde on a stok
His bodi bledde a-ȝein þat blok,
þorw feet and hondes nayles gan knok,
 316 *þen gan myn herte to colde:*

[respondit
 Maria.]
 O Cross, thou
 rendest my
 red rose.
 Three Jews
 came from
 Calvary the
 day Christ
 died, and said
 they were
 sorry and sore
 afraid.
 The first said:
 “On the
 Cross Christ's
 blood ran
 down the
 block.
 Through feet
 and hands
 nails were
 knocked.
 Then my
 heart began
 to grow cold.”

XXV.

The second said:
 " It was not that that caused me to be sorrowful, so much as the setting up of the Cross after he was nailed thereon. Then the nails rent his hands and feet. The hard hat of thorns pierced his head. His joints were disjoined, I perceived. Then wept I water, and tears did flow; to care I was inclined."

PE Secounde seide nay· not þat·
 þat dude serwe· in-to myn herte schete;
 But whon þe Roode ros· and doun was squat,
 þe nayles· renten him hondes and feete, 320
 þorw-out his helm· þe harde hat
 þe þornes· in-to his flesch gan crepe,
 His Ioyntes· vn-Ioynet· I· tok good gat;
 þo weop I· water· and teres leete, 324
 To care I· was enclyned:
 In cloddres of blod· his her was clunge,
 þe flesch was from· þe bones swonge,
 Druize drinkeles· was his tonge, 328
 His lippes to clouen· and chyned·:

XXVI.

The third said:
 " Those pains you have told were the least he endured. Methought this pain was the greatest. All his flesh was fayed, and a sword went through Mary's breast. Out of the Cross the knife came then. She fell down in swoon therat, but the Jews by tens and by twelves danced before her and mocked her grief."

PE þridde seide· þis þouhte me lest
 Of þeose peynes· and oþer mo,
 þis peyne þouhte me· peyne mest; 332
 Al his flesch· he let of flo,
 His Mylde Moder· stod him nest,
 Loked vpward· And hire was wo,
 A swerd swapped hire· þorw þe brest:
 Out of þe cros· þe knyf com þo,
 þis siht sauh I· my-selue:
 þe swerd of loue· þorw hire gan launce,
 Heo swapte on swownyng· þorw þat chaunce; 340
 To scornen hire· þei gan daunce,
 Iewes· bi ten· and twelue·:

XXVII.

Mary said:
 Since the three Jews

Sin Iewes made· so muchel mon,
 To seon my brid·, bounden in brere, 344

In sad serwyng· moste I· gon·
 To seon blodi· my chyldes chere:
 Fadres· and Modres· þat walken in won
 348 Schul loue heore children· beo skiles clere;
 Peose two loues· weore in me al-on,
 For fader and moder· I· was here,
 Peose two loues· in me weorc dalt?
 352 I· was fader· of his flesch,
 His Moder hedde· an herte nesch,
 Mi serwe flowed· as water fresch,
 Weopyng· and wo· I· walt:

bewailed the
 sufferings of
 my son, it
 behoved me
 to give way to
 sorrow when
 I saw my son's
 face all
 bloody.
 Fathers and
 mothers both
 love their
 children.
 These two
 loves were
 centered in
 me.
 I was father
 and mother
 here.

XXVIII.

356 **I**N me weore tacched· sorwes two,
 In þe fader· mihte non a-byde,
 For he was euere· in reste and Ro,
 Ioyned· in his Ioyes wyde,
 360 I· serwed sore· for to sei so:
 I· say whon þat my derlyng dide,
 Wip· duntis· he was to deþe i-do,
 Vp-on a tre· his bodi was soyled;
 364 Whon trouþe is told· and darted:
 Of alle Ioyes· God is welle,
 þer mihte no serwe· in him dwelle,
 I· serwed sore· as Clerkes telle,
 368 Mi pyne· was not departed:

A father's and
 a mother's
 sorrow were
 felt by me.
 The father in
 rest and peace
 could feel no
 sorrow.
 I sorrowed
 sore to see
 my darling
 done to death
 by dints, and
 his body
 defiled on a
 tree.

God is well of
 all joys, no
 sorrow could
 abide in Him.

XXIX.

PE hattore loue· þe caldore care,
 Whon frendes fynde· heore fruit defoyled;
 þe dispitous Iewes· nolde not spare,
 372 Til trie fruit· weore tore and toyled;
 Neuer Mayden· Mournede mare,
 I· sauh my child· ben surded and soyled,

The hotter the
 love, the
 colder the
 grief.
 The cruel
 Jews would
 not cease
 until the fruit
 was torn and
 spoilt.
 [fol. 316 b,
 col. 2.]

I saw my son
defiled, and
¹ MS.
ben oyled,
my heart was
torn by the
sword of
sorrow.
For I saw my
son bemoiled
with blood, as
Simeon had
foretold.

Myn herte to-clef wiþ swerd of care ;
I· sauȝ my brid· with blod bem-oyled¹,
As Symeon· seide beo-forn !,
þe swerd of serwe·, scharp I·-grounde,
Schulde ȝiue· myn herte a wounde ;
In more wo· þen I· was bounde
Neuere buirde· haþ born :

376

380

At the cruci-
fixion the
dead did
wake, the day
turned to
dun night, the
mirk moon
made mourn-
ing, the light
leapt out of
the sun, the
temple walls
did shiver and
shake.
The veils in
the temple
spun in two,
O Cross, why
wouldst thou
not crack
when
righteous
blood ran
down thee,
and when kin
lost kin ?
Thou didst
stand stiff as
a mast when
life departed.

PE dede· worþily· gan wake,
þe dai turned· to nihtes donne,
þe Merke Mone· gan Mournyng make,
þe lyht out leop· of þe sonne,
þe temple walles· gan chiuere· and schake,
Veiles in þe temple· a-two þei sponne :
Cros· whi noldestou not crake,
Whon rihtful blod· on þe was ronne,
And kuyndes· losten heore kende :
Whon my fruit· on þe was fast,
Cros· whi weore þou not a-gast ?
þow stod stif· as eny mast,
Whon lyf· left vp his ende :

384

388

392

St. Denis said
that the whole
world went
then to wreck.
He saw the
planets lose
their
brightness.

Whon þat Prince· of Paradyss
Bledde· boþe brest· and bak :
An heþene clerk· was seint Denys,
He seide· þis world· wente al to wrak,
He sauȝ þe planetes passen· out of here pris,
þe brihte sonne· gan waxen blak ;
þe Clerk· þat was so wonderly wys
Wonder wordes· þer he spak,
Denys· þis grete Clerk seide :
þe day of doom· draweþ to an ende,

396

400

404

St. Denis said
the day of
doom draws
to an end.

XXXI.

XXX.

Al vr kuyndes· haþ lost vr kende ;
 Til God þat dyed· for vch a kuynde
 For Monnes kuynde deyde :

All things did
 act against
 their nature
 while Christ
 was dying for
 all mankind.

XXXII.

408 **F**oules fallen· out of heore flift,
 Beestes gan Belwe· in eueri binne :
 Cros· whon Crist· on þe was cliht,
 Whi noldestou not· of mournyng minne ?

412 þe Cros seide· ladi briht,
 I· bar ones þi fruit· for monnes sinne,
 More to amende· monnes riht
 þen for eny weolþe· þat I· gan winne ;

416 Wiþ blod· God bouȝte his broþer ?
 Whon Adam· Godes biddyg brak ;
 He bot a bite· þat made vs blak,
 Til fruit weore tied· on treo wiþ tak ;

420 O· fruit· for auoþer :

Fowls fell out
 of their flight,
 beasts did
 bellow in
 their bins.
 O Cross, when
 Christ was
 fastened on
 thee, why
 didst thou not
 give way to
 grief ?
 The Cross
 thus replies :
 " I did bear
 thy fruit for
 man's sins,
 more to
 amend man's
 right than to
 gain any
 wealth.
 Adam's biting
 a bit of apple
 made us all
 black, until a
 fruit was tied
 with tack on
 tree.

XXXIII.

Sin Cristes Cros· þat keþeþ ȝifte
 Graunted· of þe fadres graunt,
 I· was loked· I· schulde vp-lifte

424 Godes sone· and maydenes faunt,
 No Mon hedde· scheld of schrifte ;
 þe deuel stod lyk· A lyon raumpaunt,
 Mony folk· In-to helle he clihte,

428 Til þe crosses dunt· ȝaf him a daunt ;
 Mi dedes are bounden· and booked !
 Allc þe werkes· þat I· haue wrouht
 Weore founden· in þe Faderes· fore-þouhþt,

432 Perfore ladi· lakkeþ me nouht,
 I· dide· as me was looked :

I was ordained
 to uplift God's
 Son, else there
 would be no
 shield against
 the devil.

The devil
 stood like a
lion rampant,
 and many folk
 he carried off
 to hell, until
 the Cross's
 dint gave him
 a check.

XXXIV.

Through
blood and
water
Christendom
was wrought.

And a man
may be
baptized in
Christ's blood
by virtue of
true belief.

Christened we
were in red
blood when
Christ bled on
the Cross of
Cypress and
Olive.

Porw Blod· and Watur· cristendam was wrouht,
Holy writ· witnesseþ hit wel, 436
And in wille· of soþfast þouht,
A Mon mai· be cristened skil;
þat blod· þat us alle bouht
Digne cristenyng· gan vs del;
At cristenyng· crist for-ȝat vs nouht, 440
His blessedde blod· whon we gan fel:
Maiden· Moder· and Wyue:
þi fruit haþ ȝiuen vs baptem,
Cristened we weore· In Red rem, 444
Whon his bodi bledde· on þe Beem,
Of Cipresse. and Olyue·:

XXXV.

Jesus said to
Nicodemus
that we must
be born
again, first in
the flesh, next
in the font.

[fol. 316 b,
col. 3.]

Had I not
borne Christ,
mankind
would have
been left in a
forlorn lodge,
there to grunt
and groan.

AS Ihesu seide· to Nichodemus
“But a Barn· be twyȝes born, 448
Whon domus-day· schal blowen his bemus,
He may elles liggen· loddere for-lorn,
Furst of a wombe· þer reuþe remus,
Sippe in a font· þer synne awey is sehorn”: 452
I· was eros· to monnes qucmus,
I· bar þe fruit· þow bar bi-forn,
For þi beryng· Al-one:
But ȝif I· hedde· I·-boren him eft, 456
From riche reste· mon hedde beo-reft
In a loren logge· I·-left,
Ay· to grunte· and grone·:

XXXVI.

Thon art
heaven's
queen, thy

Pou art I·-Crouned· heuene· quene, 460
Porw þe burþe· þat þou beere,

þi garlond is al· of graces grene,
Helle Emperesse· in heuene Empere :
464 I· am a Relyk· þat shineþ shene,
Men wolde wite· wher þat I· were,
At þe parlement· wol I· bene,
On domes-day· prestly a-pere ;
468 Whon Ihesu schal seye· riht þere :
“Trewely· vpon þe Roode tre
Mon· I dyede for þe ;
Mon what hastou· don for me·
472 To beon· my frendly feere ?”

garland is of
green graces,
and thou art
even empress
of hell.
I am a relic
that shines
clear, and at
the parliament
to be held on
Doomsday
men shall see
me appear.
Then shall
Jesus say :
Man, I died
for thee on the
Cross ; what
hast thou done
for me to be
worthy of my
friendly
fellowship.?

XXXVII.

At þe parlement· shul puiten vp pleynyng,
Hou Maydenes fruit· on me gan sterue,
Spere· and spoung· and sharp nayling,
476 þorw þe harde hat· þe heued shal kerue,
Shul preie· to þat rihtful kyng :
Vche mon schal haue· as þei a serue,
Rihtful schul ryse· to riche restyng,
480 Truyt· and tripet· to helle shal sterue :
Mayden Meoke and Mylde :
God haþ taken in þe· his fleschly trene
I· bar þi fruit· leoþi and lene ;
484 Hit is riht þe Roode· helpe to a-rene
Wreeches· þat wraþþe þi chylde :

At that
parliament
complaint
shall uprise.

Each shall
have as they
deserve that
day.
The righteous
shall ascend to
a rich resting-
place.
The wicked
shall die in
hell.
I bore thy
fruit, and it is
right that I
should help to
arraign the
wicked that
injured thy
child."

XXXVIII.

PE queen a-cordet· wiþ þe cros
And a-ȝeyn him spak· no more speche ;
488 þe queen ȝaf· þe Cros a cos,
þe ladi of loue· loue gan sechc,
þeiȝ hire fruit· on him were· diȝt to dros,
Whon rendyng ropus· gan him reche :

The queen
agreed with
the Cross, and
gave it a kiss.

She even
began to love
the Cross.

Christ's Cross
has kept us
from loss,
So does
Mary's
prayers and
God our
leech.
The queen
bore fruit
first, and the
Cross after-
wards, to
deliver us
from hell.

Cristes cros' haþ kept vs from los,
Maries preyers. And God vr leche,
þe qween. and þe Cros' a corde :
þe qween bar furst' þe cros afterward,
To fecche folk. from helleward,
On holy stayers. to steyen vpward
And regue. wiþ God vr lorde :

492

496

The Clerk
that made
this allegory
of Mary's woe
for our
instruction
was a witness
of Christ's
passion.
But the Cross
is a cold
creature, deaf
and dumb,
though it has
been here,
metaphori-
cally, en-
dowed with
life.
None ever
heard Christ's
Cross speak,
nor did our
Lady lay any
blame upon it.

PE Clerk' þat fourmed' þis figour
Of Maries wo. to wite som,
He saih him-self' þat harde stour,
Whon godes Armes' weore rent aroum ;
þe Cros is a cold' Creatour,
And euere ȝit haþ ben' def' and dom, 504
þeiȝ þis tale beo florished' with faire flour,
I' preue hit' on Apocrafum ;
For witnesse' was neuer foundet' :
þat neuere cristes cros spak,
Oure ladi leide' on him no lak,
Bot to pulte' þe deuel a-bak,
We speke hou crist was woundet' :

500

504

508

In fleshly
weed God did
him hide.
Of gentle
maid was he
born to
bleed.

On a stock-
like steed He
rode, we read,
in red array.

From devil's
dread may

IN Fleschly wede
God gan him hede,
Of Mylde May
Was bore to blede,
As Cristes Crede
Soþly wol say ;
On a stokky stede
He Rod' we Rede,
In Red Array ;
From dueleles drede

512

516

520

þat Duyk vs lede,

At domes-day :

524 Whon peple schal parte and pace?
 To heuene halle or to helle woode,
 Cristes cros and cristes blode
 And Marie preiers, þat ben ful goode,
 528 Grant vs þe lyf of gracie Amen.

that duke lead
us upon
Doomsday.

When people
shall part to
heaven or to
hell, may
Christ's Cross
and Mary's
prayers obtain
for us the life
of grace.

Explicit disputacio inter Mariam
et Crucem. Secundum Apocrafum.

IX.

[* Douce
MS. 126, fol.
90 b.]

[WITH AN O AND AN I*.]

I.

God came into
this world,
and died for
the love of
man.

His body hung
black and
wan on the
Cross.

The crown of
thorns pierced
his head.

To a pillar he
was bound.

In his bitter
passion he
ever thought
of man.

Godys sone þat was so fre,
In-to þis world he cam,
And let hym naylyn vp-on a tre,
Al for þe loue of man ;
His fayre blod þat was so fre,
Out of his body it ran,
A dwelful syste it was to se ;
His body heng blak *and* wan,
Wiþ an O *and* an I.

4

8

12

16

20

II.

His coroune was mad of þorn
And prikkede in-to his panne,
Boþe by hynde *and* a forn ;
To a piler y-bowndyn
Ihesu was swiþe sore,
And suffrede many a wownde
þat seþarp *and* betere wore.
He hadde vs euere in mynde,
In al his harde þrowe,
And we ben so vnkynde,
We nelyn hym nat yknowe,
Wiþ an O *and* an I.

III.

But-~~ȝ~~if we loue hym trewe,
Hourē peynys ben in helle,
24 ȝarkyd euere newe ;
Who so wele loue trewe
Bybold ihesu on þe croys,
28 **H**ow he heng pale of hewe,
And cryde wiþ mylde voys.
Me þristiþ he gan to calle,
þe iewis herdyn þys,
Eysel meynt wiþ galle
32 þey bedyn hym y-wys,
With an *O and an I.*

Love Christ,
and look to
the Cross,

and see how
he cried for
drink.

The Jews
gave him
vinegar and
gall.

IV.

His þrist was to seyȝe
For loue of manys soule,
36 Hym longede for to deyȝe ;
Who so be proud in herte
þynk on god al-myȝt
And on his wowndys smerte,
40 How rewly he was a-dyȝt ;
Godys sone in trone,
þat heyȝest is of myȝt,
Tok batayle a-lone
44 For oure loue to fyȝt,
With an *O and an I.*

Jesus longed
to die.

For love of us
he did battle
alone.

V.

þe batayle was so stronge,
At many a betyr wownde.
48 þe ryche blod out sronge :
Trewe turtyl corounyd on hylle,
þat heyȝest art of kynde,
þy loue chaungyþ my wille,

In this battle
the blood
flowed out.

I will forsake
the devil, and
[fol. 91.]
serve the
gracious lady
St. Mary.

Whan þou comyst in my mynde ;

52

þe fend I forsake anon,

For on lady so hende ;

To seruyn þe lady þan wil I gon,

For þe is of my kende,

56

With an *O* And an *I.*

VI.

I am one of
those whom
thy sorrow
has redeemed.

Ich am on of þo

þat þy sone bouȝte dere,

He schal me nat for-go.

60

A M E N .

X.

[WITH AN *O* FOR AN *I**.]

[* Douce
MS. 128, fol.
258.]

As þou for holy churche riȝt
Bare þe blody face,
To þe y praye, boþe day *and* nyȝt,
4 Of ioye sende me a space.

To thee who
suffered for
holy Church,
I pray for joy.

Wiþ an *O*. for *and* an *I*. a space for to a-byde,
Thu bere myn arnde to þat lord. þat bare þe blody syde.

Jesus, to thee
I make my
moan.

¶ Ihesu kyng in trone,
8 Lord in magesté
To þe y make my mone
Wiþ herte good and fre.
Frendes haue y none
That wolde me knowe ne se,

I have no
friends, and I
am very
sorrowful.

My wonynge ys allone,
Lord wel wo ys me !

I have few
friends, but
many foes.

Wiþ an *O*. *and* an *I*. My wonynge is wel wykke,
16 Frendes haue y fewe, My fomen walkeþ þykke.

XI.

THE INVENTION OF THE HOLY CROSS*.

[* From
Caxton's
Golden
Legend, third
edition¹, 1493,
fol. Cxxxii.
col. 1.]

Of thynuencion of the holy crosse *and* first of this word
Inuencion /

The holy
Cross was
found by Seth
and others.
[* fol. Cxxxii.
col. 2.]

THE Inuencion of the holy crosse is sayd by cause that this
daye the holy crosse was founden for tofore it was founden
of seth in paradys* terrestre / Lyke as it shall be sayde here-
after : and also it was founden of salomon in the monte of
lybane and of the quene of saba / in the temple of salomon
And of the Iewes in the water of pyseyne. And on this
daye it was founden of Helayne in the mounte of caluarye /

Time of the
finding of the
Cross.
The Gospel of
Nichodemus
tells how Seth
went to
Paradise for
the oil of
mercy.

[* fol.
Cxxxii b,
col. 1.]

THE holy Crosse was founden two hondred yere after the
resurrecccion of our lord. It is redde in the gospell of
nychodemus / that whan Adam waxed seek: Seth his sone
wente to the yate of paradys terrestre for to gete the oyle of
mercy for to enoynte wyth alle his faders body: Thenne ap-
pyered to hym saint mychell thaungell and said to hym /
traueyle not the in vayne / for this oyle. for thou mayst not
haue it tyll ffe thousand and fyue hondred yere ben passed /
how be it that fro Adam vnto the passyon of our lord were
but fyue M *and* *xxxijij yere / In another place it is redde
that the aungell broughte hym a braunche. *and* commaunded
hym to plante it in the mounte of lybanye. Yet fynde we
in another place: that he gaaf to hym of the tree that adam

¹ The first edition (1483) is in the British Museum, but was overlooked till this piece and the next were in type.

ete of / And sayl to hym that whan þat bare fruyte he shold be
 guarysshed and all hool / Whan seth came agayn, he founde
 his fader deed / and planted this tree vpon his graue / And
 it endured there vnto the tyme of salamon / *and* by cause he
 sawe that it was fayre / he dyde doo hewe it doun / and sette it
 in his hows named saltus / *and* whan the quene of saba eame
 to vysyte Salamon / She worshypped this tree by cause she
 sayde the sauour of all the world shold be hanged theron /
 by whom the royame of the Iewes shall be defaced and seace :
 Salamon for this cause made it to be taken vp and doluen
 depe in the grounde / Now it happed after that they of Iheru-
 salem : dyde doo make a grete pyte for a pyscyne: where as
 the mynsters of the temple shold wesshe theyr bestes þat
 they sholde sacrefyse / and there founde this tree / *and* this
 pyscyne hadde suche vertue that the aungels descended *and*
 meuyd the water / And the fyrst seek man that descendyd in
 to the water after the meuyng / was made hool of what
 someuer sekenesse he was seek of. And whan the tyme ap-
 proched of the passyon of our lord / thys tree aroos out of the
 water and floted. aboue the water / And of this pyece off tymbre
 made the Iewes the crosse of oure lord / Thenne after this
 hystorye : the crosse by whiche we ben sauad. came of the tree
 by whiche we were dampned / *and* þe water of that pyscyne
 had not this vertue onely of the aungel : but of the tree /
 Wyth this tree wherof þe crosse was made there was a tree
 that wente ouerthwarte on whyche the armes of our lord
 were * nayled / And another pyece aboue whiche was the table /
 wherin the ttle was wryten : *and* another pyece wherin þe
 sokette or morteys was maade that the body of the crosse
 stood in : Soo that there were foure manere of trees That is
 of palme of cypres / of cedre and of olyue / Soo eche of thyse
 foure pyees was of one of these trees : This blyssyd crosse
 was put in the erthe and hid by the space of an C yere and
 more. But the moder of themperour whiche was named
 helayne founde it in this manere / For constantyn came wyth
 a grete multytude of barbaryns nyghe vnto the ryuer of the

The holy
 Cross in time
 of Solomon.

It bestowed
 miraculous
 powers upon
 the pool of
 Bethsaida.

[* fol.
 Cxxxi. b,
 col. 2.]

The Cross
 consisted of
 four kinds of
 trees.
 The Cross was
 hidden for
 more than one
 hundred
 years.

dunoe / *whiche wold haue goon ouyr for to haue destroyed al the countré* And whan constantyn hadde assembled hys hoost / He wente and sette them ageynst that other partye / but assone as he began to passe the ryuer: he was moche aferd / by cause he shold on the morn haue batayle / And in the nyght as he slepte in his bedde: an angel awoke hym and shewed to hym the sygne of the crosse in heuen and sayd to hym: Beholde on hye on heuen / Thenne sawe he the crosse made of ryght elere lyght / and was wryten there vpon wyth lettres of gold / In this sygne thou shalt ouercome the batayle / Thenne was he alle comforted of this visyon / And on the morne / he put in his banere the crosse: and made it to be born tofore hym and his hoost. and after smo[te] in the hoost of his enemyes: and slewe *and* chaced grete plenté / After this he dyde doo calle the bysshoppes of the ydolis / and demaunded them to what god the sygne of the crosse apperteyned: *and* whan the[y] coude not answeare somme crysten men þat were there tolde to hym the mysterie of the crosse and enformed him in the faith of the trynyté. Thenne anone he byleued parfytele in god / *and* dyde do baptyse hym *and after it happed that constantyn his sone remembryd the vycitorye of his fader: Sente to helayne his moder for to fynde the holy crosse Thenne helayn wen[te] in to Iherusalem / and dyde doo assemble alle the wyse men of the countré: *and* whan they were assembled / they wolde fayne knowe wherfore they were called: Thenne one Iudas sayd to them: I wote wel þat she wyl knowe of vs where the crosse of Ihesu cryst was leyed: but beware you al / that none of you telle hyr / For I wote well thenne shal our lawe be destroyed For zacheus myn olde fader sayd to symon my fader / And my fader sayde to me at his deth: be wel ware: that for noo tourment that ye maye suffre / telle not where the crosse of Ihesu cryst was leyde For after that it shall be founden the Iewes shall reygne no more. but the crysten men that worshyppe the crosse shal thenne reygne. And verayly this Ihesus was the sone of god: Thenne demaunded I my fader: whe[r]fore had they hanged

Constantine's
vision of the
Cross.

By help of the
token of the
Cross he
defeats his
enemis.

[* fol.
Cxxxii.
col. 1.]

Helena goes
in search of
the Cross.

Judas tells the
Jews some
particulars
relating to
the Cross.

hym on the crosse sythen it was knowen that he was the sone
 of god. Thenne he sayd to me fayre sone I neuer accorded
 therto: But gaynsayd it alwaye / but the pharysees dyde it
 by cause he repreuyd theyr vyses / but he aroos on þe thirde
 daye and his diseyples seeyng he ascended in to heuen / Thenne
 by cause that stephen thy broder bylyued in hym the Iewes
 stoned hym to deth / Thenne whan Iudas had sayde thyse
 wordes to hys felawes / they answerd we neuer herde of such
 thynges. Neuerthelesse kepe the wel yf the quene demaunde
 the therof. þat thou saye nothyng to hyr / whan þe quene
 had called them / and demaunded theym the place where our
 lord Ihesu cryst had be crucefyed / they wold neuer telle ne
 ensygne hyr: Thenne commaunded she to brenne them alle /
 but thenne they doubted *and* * were aferde / *and* delyuerd
 Iudas to her [*and*] sayd / Lady this man is the sone of a pro
 phete and of a Iust man *and* knoweth ryght wel the lawe /
 and can telle to you all thyng wat ye shall demaunde hym /
 Thenne the quene lete all the other go *and* reteyned Iudas
 wythout moo / Thenne she shewed to hym his lyf and dethe
 and bad hym chese whiche he wold. Shewe to me sayd she
 the place named golgata: where our lord was crucefyed by
 cause / and to the ende that we maye fynde the crosse / Thenne
 sayd Iudas it is two C yeres passed and more / and I was not
 thenne yet born / Thenne sayd to him the lady / by hym that
 was crucefyed. I shal make the perysse for hungre. yf thou telle
 not to me the trouthe / Thenne made she hym to be caste in to
 a drye pytte / *and* there tourmented hym by hungre / and euyll
 reste. whan he had ben seuen dayes in that pytte / Thenne
 sayd he yf I myght be drawen out: he shold saye the
 trouthe / Thenne he was drawen out / and whan he came to
 the place / anon the erthe moeuyd and a fumme of grete swete
 nesse was felte in suche wyse that Iudas smote his hondes
 to gyder for ioye and said in trouthe Ihesu cryst thou art the
 sauoyor of the world / It was so that Adryan the Emperour
 had do make in the same place where the crosse laye a temple
 of a goddesse by cause that all they that came in that place

The Jews
 would not tell
 Helena where
 the Cross was
 [* fol.
 Cxxii.
 col. 2.]
 to be found.

Helena
 threatens
 Judas.

Judas at last
 consents to
 the Cross.

shold adore that goddesse. But the quene dyde do destroye
 þe temple / Thenne Iudas made hym redy and began to dygge /
 And whan he came to xx paas depe / he founde thre crosses
 and brought them to the quene / And by cause he knewe not
 whiche was the crosse of our lord he leyed them in the mydle
 of þe cyté: *and* abode the demonstraunce of god: *and* aboute
 the houre of none / there was the corps of a yonge man brought
 to be bu*ryed / Iudas reteyned þe byere *and* layed vpon it
 one of the crosses / and after the second. *and* whan he layed
 on it the thyrde / anone the body that was deed came agayn
 to lyf / Thenne cryed the deuyll in the eyre. Iudas what hast
 thou don: thou hast doon the contrarye that thother Iudas
 dyd / For by hym I haue wonne many sowles / *and* by the I
 shall lose many by hym I reyned on the people / and by the I
 haue loste my royme / Neuerthelesse I shall yelde to the this
 bounitee For I shal sende one that shal punyssh the / and
 that was accomplysshed by Iulyan the apostata: whiche tour-
 mentyd hym afterward¹ whan he was bysshop of Iherusalem: *and*
 whan Iudas herde hym he cursed the deuyll and said to
 him Ihesu cryst dampne the in fyre perdurable / After this
 Iudas was baptysed *and* was named quyryache / And after was
 made bysshop of Iherusalem / whan helayn had the crosse of
 Ihesu crist / and that she had not the nayles / Thenne she sente
 to þe bysshop quyryache that he sholde go to the place and
 seeke the nayles / Thenne he dyde dygge in therthe so long
 that he founde them shynynge as golde. thenne bare he them
 to the quene / and anone as she sawe them she worshypped
 them wyth grete reuerence. Thenne gaf saint helayn a parte
 of the crosse to her sone: And that other parte she lefte in
 Iherusalem closyd in gold: syluer and precyous stones / And hyr
 sone bare the nayles to the emperor: And the Emperor dyde
 doo sette them in hys brydel [and] in his helme whan he wente
 to batayle: This reherteeth Eusebe whiche was bisshop of Cezar
 / how be it that other saye otherwyse: Now it happed that
 Iulyan the apostata dyde doo slee quyryache þat was bysshop
 of Iherusalem: by cause he had founden the crosse / For he

[* fol.
Cxxxii. b,
col. 1.]

The true
Cross is
found.

The devil
rains at Judas.

¹ Orig.
afterward.

Judas
becomes a
Christian and
a bishop.

The finding of
the nayles.

Eusebius
relates some
of these
matters.

hated * it soo moche / that where someuer he founde the crosse / he dyd it to be destroyed / for whan he wente in batayle ayenst them of perse he sente and commaunded quyriache to make sacrefyse to thydolis // And whan he wold not doo it / he dyde do smyte of his ryghte honde / *and* sayd wyth this honde hast thou wryten many lettres / by whiche thou repellyd moche folke fro doyng sacrefyse to our goddes: Quyryache said thou wood hounde thou hast don to me grete proffyte. For thou hast cut of the honde wyth whiche I haue many tymes wreten to the synagoges that they sholde not byleue in Thesu cryst: And now sythe I am crysten / thou hast taken fro me that whyche noyed me: Thenne dyde Iulyan do melte leed and cast it in his mouth *and* after dide do bringe a bedde of yron / *and* made quyryache to be layed *and* stratched theron / and after layed vnder brennyng cooles. and threwe therin grees and salte / For to tourmente hym the more / *and* whan quiriache mocuyd not Iulyan themperour sayd to hym / other þou shalt sacrefyse our goddes / or thou shalt say at the leest thou art not crysten / and whan he sawe he wold do neuer neyther he dyde doo make a depe pytte ful of serpentes and venomous bestes / and caste hym therin / *and* whan he entred anone the serpentes were all deed / Thenne Iulian put hym in a cawdron full of boylyng oyle: and whan he shold entre in to it / he blyssyd it and sayde / Fayr lord tourne this bayne to baptym of martyrdom / Thenne was Iulyan moche angry: *and* commaunded that he shold be ryuen thorough his herte wyth a swerd / and in thys manere he fynysshed his lyf /

The vertu of the crosse is declared to vs by many myracles / For it happed on a tyme that one enchauntour hadde dysceiued a notarye: and broughte hym * in to a place: where he had assembled a grete compayne of deuylls / and promysed to him that he wold make him to haue moche rychesses And whan he came there he sawe one persone blacke sittynge on a grete chayer: and all aboute hym all full of horrable peple *and* blacke whiche had speres *and* swerdes: Thenne demaunded this grete deuyll of the enchauntour who was that clerke / then-

[* fol.
Cxxxii, b,
col. 2.]

Judas is
tormented by
Julian the
Apostate.

He is
stretched
upon burning
coals.

His
tormentors
cast him into
a pit full of
serpents.

At last he is
put to death.

Many
miracles are
related of the
Cross.

[* fol.
Cxxxiii.
col. 1.]

chauntour sayd to him / Syre he is oures / thenne said the deuyll to him : yf thou wylt worshyp me and be my seruaunte / and renye Thesu cryst : thou shalt sitte on my right side The clerke anone blessid hym wyth the signe of the crosse: and sayd that he was the seruaunt of Ihesu cryst his sauour And anone as he had made the crosse / þe grete multytude of deuylles vanyshed awaye /

¶ It happed that this notari after this on a tyme entred wyth his lorde in to the chirche of saint sophye / and kneled downe on his knees tofore thimage of the crucifyxe : the whiche crucifyxe as it semed loked moche openly *and* sharply vpon him Thenne his lorde made him to goo aparte on a nother side : and alway the crucifyxe torned his eyen towarde hym. Thenne he made him goo on the lefte syde / *and* yet the crucifyxe loked on hym Thenne was the lorde moche amerueyld / and charged hym *and* commaunded him that he sholde telle him wherof he had soo deserued that the crucifxe soo behelde and loked on him / Thenne sayd the notarye that he cowde not remembre hym of noo good thynge that he had done / sauf that on a tyme he wolde not renye ne forsake the crucifyxe tofore the deuyll / Thenne lete vs so blysse vs wyth the sygne of the blcssid crosse that we may therby be kepte fro the power of our goostly *and* dedely enmye the deuyll / And by the merites of the glorious passion that our sauoure * Ihesu cryst suffred on the crosse after this lyf we maye come to euerlastyng lyf in heuen / A M E N.

A company of
devils were
once put to
flight by the
sign of the
Cross.

How the
Cross turned
its eyes upon
"a notary."

The sign of
the Cross will
enable us to
keep out of
the power of
the devil.

[* fol.
Cxxxiii.
col. 2.]

XII.

THE EXALTATION OF THE CROSS*.

Here foloweth thexaltacion of the holy Crosse /

[* Caxton's
Golden
Legend, third
ed. 1493,
fol.
CClxvii. b,
col. 1.]

THE exaltacion of the holy Crosse is sayd· by cause that on this day þe holy crosse *and* fayth were gretly enhaunced / and it is to be vnderstonde that tofore the passion of our lorde Ihesu crist. þe tree of the crosse was¹ a tre of fylthe / for þe crosses were made of vile trees: *and* of trees without fruyt: for all that was planted on the mount of caluarie bare no frute It was a fowl place / for it was the place of þe torment of theuise: It was derk for it was in a derke place *and* wythout bewte / It was the tree of deth / for men weren * put there to deth. It was also the tree of stenche / for it was planted amonge the caroynes / *and* after the passion the crosse was moche enhaunced / for the vylté was transported in to pre-eyosité: Of the whiche the blesyed saynt andrew saith / O precious holy crosse god sauē the: His bareynes was torned in to fruyte / as it is sayd in the cantycles / I shall ascende vp in to the palme tree: His ignobylité or vnworthines was torned in to sublymité *and* heyth The crosse þat was torment of theuise / is now born in the front of themporeus / hys derknes is torned in to lyght *and* clernesse wheroft crisostom sayth the crosse *and* þe woundes shall be more shinyng than the raies of the sonne at the iugement: his deth is conuerted in to perdurabilyté of lyf / wheroft it is sayd in the preface: that frowhens þat the deth grew / frothens the lyf resoured / and

The Cross a
filthy tree.
¹ Orig. *wan*.

[* fol.
CClxvii. b,
col. 2.]

After the
passion it was
no longer a
vile tree.

The Cross is
brighter than
the sun's rays.

the stenche is torned in to swetnesse canticorum *j* / This exaltacion of the holy crosse is solempnysed *and* halowed solempnly of the chirche: for the fayth is in it moche enhaunced: for the yere of our lorde *vj* C *and* xv our lorde suffryd his peple to be moche tormented by the cruelté of the paynems. And cosdroe kyng of perceens subdued to his empyre all the reames of the worlde / and he cam in to iherusalem and was aferde and adredde of the sepulcre of our lorde: And retourned: But he bare with him the parte of the holy crosse / that saynte Helene hadde lefte there:

How
"Cosdroe"
took away
from
Jerusalem a
piece of the
Cross.

Of the impiety
of "Cosdroe."

And thenne he wolde be worshypped of al the peple as a god. And dyde doo make a tour of golde and syluer / wherein precyous stones shone: And made there in the ymages of the sonne. and of the mone: and of the sterres And made that by subtyll conduytes water to be hydde. And to come downe in maner of Rayne.

[* fol.
CCxviii.
col. 1.]

And atte the laste stage. he made horses to drawe charyottes rounde * aboute lyke as they had meuyd the tour and made it to sema as it had thondred / and delyuerde his reame to his sone / and thus this cursid man abode in the temple *and* dyde doo set the crosse of our lorde by him *and* commaunded that he sholde be callyd god of all the people / And as it is rede in libro de mit[r]ali officio / The sayd cosdroe resident in his trone as a fader / set the tree of the crosse on his right side in stede of þe sone / *and* a cocke on his lyfte side in stede of the holy goost / and commaunded that he sholde be called fader / And thenne heracle the emperor assembled a grete oost / and came for to fyghe wyth the sone of cosdroe by the ryuer of danubye / And thenne it pleysed to eyther prynce: that eche of theym sholde fyghe one agaynst that other vpon the brydge / *and* he that sholde be vaynquysh *and* ouercome: his aduersarye sholde be prynce of thempyre wythout hurtyng eyther of bothe oostes / *and* soo it was ordeinyd *and* sworn: And who someuer sholde helpe his prynce. sholde haue forthwyth his legges *and* armes cut of: *and* to be plunged. *and* cast in to the ryuer: And thenne heracle commaunded him all to god / *and* to the

Of the
contest
between
"Cosdroe"
and
"Heracle."

holy crosse / wyth all the deuocyon that he myghte: and thenne they foughte longe / and at the last our lorde gaaf the victorye to heracle: *and* subdued him to his empyre. The oost that was contrarye and al the peple of cosdroe obeyed theym to the crysten fayth / and receyued the holy baptesme / And cosdroe knew not thende of þe bataylle / For he was adoured *and* worshyped of all the peple as a god / soo that no man durst not saye nay to him And thenne heracle came to him / and fonde him sittynge in his siege of golde / And sayd to hym / For as moche as after the manere thou hast honoured the tree of the crosse / Yf thou wylt receyue baptim / and the fayth of Ihesu cryste / I shall gete it to the * and yet shall thou holde thyne trone¹ and reame wyth lytta hostages / And I shal lete the haue thy lyfe / and yf thou wylte not I shall slee the wyth my swerde / and shall smyte of thyne hede And whan he wolde not acorde thereto: he dyde anone doo smyte of his hede / And commaunded that he sholde be beried: by cause he had be a kynge: And he founde wyth him one his sone of the age of ten yeres / whom he dyde doo baptys. and lyfte him fro the fonte. And left to hym the reame of his fader. and thenne dyde doo breke that toure² / And gaaf the siluer to ² Orig. *trure.* theym of hys oost / And gaaf the golde and precyous stones for to repaire the chirches that the tyraunt had destroyed / And took the holy crosse and broughte it agayne to Iherusalem And as he descended fro the mount of oliuete / and wolde haue entred by the gate: by whiche our sauour went to his passion on horsbacke aourned as a kynge: sodenly the stones of the yates de[s]cended: and Ioyned theym togyder in the yate lyke a walle / and all the peple were abasshed / And thenne the angell of oure lorde appered vpon the gate holdyng the signe of³ the crosse in his honde / And sayd: whan the kyng of heuen went to his passion by this gate / he was not arayed lyke a kyng / ne on horsbacke But came humbly vpon an asse / In shewyng the example of humylyté whyche he lefte to theym that honour hym / And whan this was said he departed and vanysshed away / Thenne the emperour toke of his hosen / and

"Heracle"
conquers
"Cosdroe's"
son.

[* fol.
CClxviii.
col. 2.]

¹ Orig. *crone.*

"Cosdroe"
is slain.

"Heracle"
carries away
the piece of
the Cross to
Jerusalem.

³ Orig. repeats
the signe of.

Barefoot and
nearly naked
he enters
Jerusalem.

¹ Orig. *toook*.

² Orig.
and And.
[* fol.
CCLxviii. b,
col. 1.]

³ Orig *here*.

Miracles were
wrought by
virtue of the
Cross.

Other
accounts are
given of
Heraclius and
his opponent.

[* fol.
CCLxviii. b,
col. 2.]

shone himself in wepynge. And despoylled hym of alle hys clothes in to his sherte /

And took¹ the crosse of our lorde : and bare it moche humbly vnto the gate /

And anone the hardenesse of the stones felte the celestyall commaundement / and ² * remeuyd anone. and opened *and* gaue entree vnto theym that entred Thenne the swete odour that was felte that daye whan the holy crosse was taken fro the toure of Cosdroe / and was brought ayen to Iherusalem fro soo ferre countree / and soo grete space of londe retorne in to iherusalem in that moment / and replenysshdyd it wyth all swetnes : Thenne the riht deuoute kyng began to say the praysynges of the crosse in this wyse O crux splendidior / & c: O crosse more shinyng than all the steeres / honoured of the worlde rihte holy / and moost amyable to all theym whiche oonly were worthy to bere³ the raunson of the worlde : Swete tree / Swete nayles / Swete yron : swete spere beryng the swete burdens / Saue thou this presente company. that is this day assemblyd in thy lawde *and* praysinges : And thus was the precious tree of the crosse reestablyshid in his place and thauncyent myracles renewid For a dede man was reised to lyf / And iiiij men taken wyth the palsei were cured *and* helid. Ten lepers were made clene : and xv blynde men receyuid theyr sight ayen / Deuylls were put out of men / and moche peple *and* many were delyuerde of dyuerse siknesses *and* maladyes. Thenne themperour dyde doo repayre the chirches. and gaaf to them grete yeftes : and after retorne home to his empyre : And it is sayd in the cronycles that this was done other while : For thei sawe that whan Cosdroe had taken many reames. he took Iherusalem / And zacharye the patriake. and bare awaye the tree of the crosse. And as heracle wolde make peas wyth him : the kyng cosdroe sware a grete othe: that he wolde neuer make peas wyth crysten men *and* romayns yf they renyed not him that was crucifyed / and adoured the sone / And thenne heracle : whiche was armed : wyth faith bro*ughte his oost ayenst him : and destroyed *and* wasted the percions wyth many

batailes that he made to theym / and made costdroe to flee vnto the cyté of thelyfonte / And at the last cosdroe had the flyxe in his bely / and wolde therfore crowne hys sone kyng / whiche was named mendasa And whan syroys his eldest sone herde herof / he made alyaunce wyth heracle / *and* pursued his fader wyth his noble peple *and* set him in bondes: and susteynid hym wyth brede of trybulacion *and* wyth water of anguylsh / And at the last he made to shote arowes at him bi cause he wolde not byleue in god / *and* soo deyed: And after this thyng he sent to heracle the patryarke. the tree of the crosse: *and* all the prysneres / And heracle bare in to Iherusalem the precyous tree of the crosse And thus it is rede in many cronycles also. Syble sayth thus of the tree of the crosse / that the blesyed tree of the crosse was thre tymes wyth the paynems as it is sayd in thystorye tripartyte: O thryes blesid tree / on whiche god was stratched / This perauenture is sayd for the lyf of nature / of grace: and of glory: whiche came of the crosse / At constantynople a Iewe entryd in to the chirche of saynt sophie / and considered that he was there alone / and saw an ymage of Thesu cryst / And took his swerde *and* smote thymage in the throte / *and* anone the blood guysshid oute *and* sprange in the face *and* on the hede of the Iewe / And he thenne was aferde *and* took thimage / and cast it in to a pytte / And anone fledde away: And it happed that a crysten man met him and saw him all blody And sayd to him / fro whens comest thou thou hast slayne some man / and he sayd I haue not: The crysten man sayd verely thou hast commysed some onycide / For thou art all bespronge wyth the blood / *and* the Iew sayd. verely the god of the crysten * men is grete and the fayth of hym is ferme and approued in all thynges / I haue smyten noo man but I haue smyten thymage of Thesu Cryst: and anone yssued blood of his throte / And thenne the Iewe brought the crysten man to þe pytte / And there drewe out that hooly ymage. And yet is sene on this daye the wounde in the throte of thymage / And anon the Iewe bycame a good crysten man and was baptysed. In syrye in the Cyté of baruth

Some say that
"Cosdroe"
was shot to
death with
arrows.

The story of
the Jew who
smote an
image of
Jesus Christ.

[* fol.
CClxix.
col. 1.]

How the Jew
became a
Christian.

ther was a crysten man whiche had hyred an hous: for a yere / and he hadde sette thymage of the crucefyxe by his bedde / to whiche he made dayely his prayers / and sayd his deuucion / and at the yeres ende he remeued and tooke an other hous. and forgate and lefte thymage behynde hym / And it happed that a Iewe hyred that same hous / And on a daye he hadde another Iewe one of his neyghbours to dyner: and as they were at mete / It happed hym that was boden in lokyng on the walle to espye this ymage / whiche was fyxed to the walle and began to grynnre at it for despyte / And agaynst hym / that badde¹ hym / and also thretened and menaced hym: by cause he durst it kepe in his hous thymage of Ihesu of nazareth: and that other Iewe sware as moche as he myght. that he neuer hadde sene it / ne knewe not that it was there / And thenne the Iewe fayned as he hadde ben peased / and after went straite to the prynce of the Lewes / and accused that Iewe of that whiche he hadde sene in his hous: Thenne the Lewes assembeden and came to the hous of hym: And sawe thymage of Ihesu cryst / and they toke that Iewe and bete hym / And dyd to hym many Iniuryes / And caste hym out half dede of theyr synagoge / and anone they defowled thymage wyth theyr feet / and renewed in it all the tour*mentes of the passyon of our lord / and whan they perced his syde wyth the spere / blood and water yssued habundauntly in soo moche that they fylled a vessell / whiche they set ther vnder. And thenne the Lewes were abasshed and bare this blood in to theyr synagoge / and all the seke men and malades that ware enointed ther wyth / were anone guarysshed and made hooll: And thenne the Lewes told and recounted alle this thinge: by ordre to the Bysshop of the countree: and alle they wyth one wylle receyued baptyme in the fayth of Ihesu cryst / and the Bysshop put this blood in ampules of crystalle and of glas for to be kepte / And thenne he called the crysten man that had lefte it in his hous / and enquyred of him who hadde made soo fayre an ymage / and he sayd that nychomedus hadde made it / And whan he deyde / he lefte it to gamalyell: and Gamaliel to zachee and zachee to Iaqves / and Iaques to symon / And

How a Jew
grinned at the
Cross which
he saw in
a friend's
house.

¹ Orig. *hadde*.

The Jew is
beaten for
keeping a
cross in his
house.

The cross was
shamefully
used.

[* fol.
CClxix.
col. 2.]

Blood came
forth from the
crucifix.

The Jews
believed and
were baptizized.

had ben thus In Iherusalem vnto the destruction of the Cyté.
And fro thens hit was born in to the Royame of agryppe of
Crysten men / And fro thens it was brought agayn in to the
countree. and it was lefte to me by my parentes by ryghtfull
herytage / and this was done in the yere of our lord seuen
hondred and 1.

Migrations of
the image.

And thenne all the Iewes halowed theyr synagogues in to
the chyrches and therof cometh the custome that Chyrches ben
halowed: For to-fore that tyme the aultres were but halowed
only / and for this myracle the chyrche hath ordeyned / that the
fyfte kalendas of decembre / Or as¹ it is redde in an other
place: the fyfte ydus of Nouembre shold be the memorye of
the passyon of our lord / wherfore at rome the chyrche is
halowed in thonore of our sauour / where as is kepte an
ampulle wyth the same blood: *and* there a *solempne feste
is kepte and done / *and* there is proued þe ryght grete vertu
of the crosse vnto the paynems and to the mysbyleued men in
all thynges / And saint gregory recordeth in the thyrde booke
of his dialogues: that whan andrewе bisshop of the Cyté of
fundane suffred an hooly nonne to dwelle² wyth hym / the
fende thenemy began Temprynte in his herte the beaulté of
her / in suche wyse / that he thoughte in his bedde wycked
and cursyd thynges / And on a daye a Iewe came to rome and
whan he sawe that the daye fayled and myght fynde no
lodgynge. he wente that nyght / and abode in the Temple of
appollin / *and* by cause he doubted of the sacrylege of the place/
how bee it that he hadde no fayth in the Crosse yet he
markyth *and* garnysshed hym wyth the sygne of þe crosse:
thenne at mydnight whan he awoke / he sawe a compayne of
euyll spyrytes: whiche wente to-fore one Lyke as he hadde
somme auctoryté of puyssance aboue thother by subiection /
and thenne he sawe hym sytte in the middes a-monge the other:
and began to enquiryre the causes and dedes of eueryche of
thyse euylle spyrytes: whiche obcyed hym / and he wold knowe
what euylle eueryche hadde do / But gregory passyth the maner
of this vysyon / By cause of shortnes. But we fynde semblable

Of the
consecration
of churches.

¹ Misprinted
at in orig.

[* fol.
CClxix. b,
col. 1.]

² *dweidle* in
orig.
How bishop
Andrew was
tempted by
the devil to
give way to
the lusts of
the flesh.
A Jew in the
temple of
Apollo sees a
company of
evil spirits.

Each devil
renders an
account of his
actions to the
chief devil.

¹ came in
orig.

[* fol.
CClxix, b,
col. 2.]

One says he
has caused
tempests and
shipwrecks.

Another is
crowned for
causing a
monk to
commit a sin
of the flesh.

One of the
fiends tells
how he has
tempted
St. Andrew.

² So in first
edition, but
read *nonne*.

in þe lyf of faders / That as a man entryd in a Temple of
thydolis / he sawe the deuill sytting / and all his meyny aboue
hym And one of thyse wycke sprytes came and odoured hym /
and he demaunded of hym / Fro whens comest thou and he
sayde / I haue ben in suche a prouynce / *and* haue moeued
grete warres : and made many trybulacions and haue shedde
moche blood: and am come¹ to telle it to the: and Sathan
sayd to hym in what tyme hast thou done this. and he sayd
in thyrti da*yes and sathan sayd: why hast thou bee so longe
there aboutes / and sayd to them that stode by hym: goo ye
and bete hym / and all to-lasshe hym. Thenne came the
seconde and worshypped hym / and sayd Syre I haue ben in
the see / And haue moeued grete wyndes and tourmentys and
drowned many shypes / and slain many men / And sathan
sayde how longe hast thou ben aboue this / and he saide xxij
dayes. *and* sathan sayde hast thou done nomore in this tyme /
and commaunded þat he shold be beten / *and* the thyrd came
and said I haue ben in a Cyté and haue meuyd stryues and
debate in a weddyng / And haue shed moche blood / *and* haue
slayne þe husband: *and* am come to telle the / and sathan
axed / in what tyme hast thou done this: *and* he sayd in x
dayes / *and* he sayd hast thou done nomore in that tyme / And
commaunded them that were aboue hym to bete hym also:
Thenne came the fourth and sayd / I haue ben in the wyldernes
xi yere: *and* haue laboured aboue a monke *and* vnnethe at the
last I haue throwen *and* made hym to synne of the flessh / *and*
whan sathan herde that / he aroos fro his sete / *and* kyssed hym.
and toke his crowne of his hede / *and* set it on his hede / and
made hym to sytte wyth hym. *and* sayd thou hast done a grete
thynge / and hast laboured more than all thother / *and* this
maye be the maner of the vysyon : that saint gregory leueth:
whan eche had sayd / one sterte vp in the mydle of them all /
and sayd he had meuyd Andrewe agaynst the name² / And
had meuyd the fourth parte of his flessh agaynst her in tempta-
cion: *and* therto that yesterday he thought so moche in his
minde on her that in the houre of euyn songe he gaf to her

in Iapyng a buffet / *and* sayde pleynly þat she myght here it
 that he wolde synne wþth her: thenn[e] the mayster com-
 maunded hym that he shold performe þat he had * begonne :
and for to make hym to synne he shold haue a synguler
 victory¹ *and* rewarde amouge all the other / *and* thenne
 commaunded he : that they shold goo loke who that was that
 laye in the temple. And they wente *and* loked / *and* anone
 they were ware that he was marked wþth the sygne of the
 crosse: And they beyng aferd escried *and* sayd / veryly this
 is an empty vessell. alas he is marked / *and* wþth this voys
 all the compayne of the wycked spyrytes vanysshed awaie /
and thenne the Iewe all amoeuyd came to the bysshop: *and*
 tolde to hym all by ordre what was happed: And whan the
 bisshop herd this / he wepte strongly. *and* made to voyde all
 the wymmen out of his hous / *and* thenne he baptysed the Iewe.
 Saint gregory reherceth in his dyalogues that a nonne entred
 in to a gardyne / *and* sawe a letuse / *and* coueyted that: *and*
 forgate to make the sygne of the crosse / *and* bote it gloton-
 ously / *and* anone fylle doun: and was rauysshe of a deuyl /
 and there cam to her saynt Equyceyen / *and* the deuyll began
 to crye *and* to saye / what haue I doo I satte vpon the letuse /
and she came and bote me and anon the deuyll yssued oute
 by the commaundement of the holy man of god : It is redde in
 thy storye scolastyke / that the paynems had pe[y]nted on a walle
 the armes of Serapis / *and* theodosyen dyde do put them out.
and made to be peynted in the same place the sygne of the
 crosse / *and* whan the paynems and prestes of thydolis sawe
 that. anone they dyde them to be baptysed / sayenge that it was
 gyuen theym to vnderstonde of theyr olders / that tho armes
 shold endure/tyll that suche a sygne were made there. in whiche
 were lyf: And they haue a lettre. of whyche they vse / that
 they calle holy / *and* had a forme that they sayd it exposed and
 sygnefyed lyf perdurable /

His master
bids him to
complete his
work.
[* fol.
CClx. col.1.]

¹ Orig.
victory.

The devils
find the Jew
marked with
the sign of
the Cross, by
which they
are terrified
and put to
flight.

How a man
ate a lettuce
without
making the
sign of the
Cross, and
was ravished
by a devil.

XIII.

[* Royal MS.
17 A 27, fol.
72 b.]

THE SYMBOLS OF THE PASSION*.



O vernacule¹, i honoure him and the,
pat þe made þorow his preuité;
þo cloth he set to his face,
þe prent laft² þere³ þorow his grace,
His moth, his nose, his ine to,
His berd, his here⁴ dide al so.

Schilde me for al þat in⁵ my liue
I⁶ haue singud⁷ with wittus fiue,
Namlich with mout of selaunduring,
Fals othus⁸ and bakbiting,

I have sinned,
but, Lord,
forgive me
through sight
of the figure I
see before me.

4

8

The readings here given are from Additional MS. 11,748.

¹ veronicle. ² by-left. ³ omitted. ⁴ lere.

⁵ me fro dissece in al.
⁶ that y. ⁷ sinwed. ⁸ othis swore.

XIII.

THE SYMBOLS OF THE PASSION*.

[* Additional
MS. 22,020.]



The vernacul—I honowre hym [and the]
þat the made throwe hys pruyu[tē];
The clothe he set ovyr hys face,
4 The prynce he lefte ther, of hys grace,
Hys mowthe, hys nose, hys eyn too,
Hys berd, hys here he ded also.
Schyld me, lorde, for þat in myn lyffe
8 That I haue synnyd with myn wyttys fyve,
Namelyche with mowthe of stlawndrynge,
Of fals othys and bakbytynge,

And made boste with young al so
Of sinnus þat i haue do; 12
Lord of heuen, forȝeue it me
þorow syht¹ of þe² figur þat i here se.



Cultellus circumscisionis.

The knife of
circumcision
destroyed
Adam's sin.

[fol. 73 b.]
May it
succour me
from the sin
of lechery.

þis³ knif bē-tokeneþ⁴ circumscision,
He distroyet⁵ sinne al *and* sum 16
Of oure formefadur adam,
Were-þorow þow⁶ tok kynde of man;
From temptacioun of lecherie
Be⁷ my socoure whan i schal dice. 20



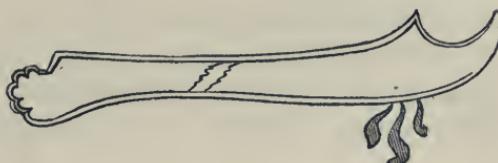
Pellicanus.

The pelican
that feeds her
young with
her blood
denotes
Christ, who
fed us with
his blood, and
is our father
and our food.

þe pelicane his blod did⁸ blede
þer-with his briddus for to fede,
þit⁹ be-tokenet on¹⁰ þe rode
Oure lord us fede¹¹ with his blode, 24
Wen he us bouht out of helle
In ioy *and* blis with him to dwelle,
And bene our fadur *and* our fode,
And we his childurne meke *and* gode. 28

¹ vertu. ² omitted. ³ the. ⁴ tokeneth the. ⁵ distroyed. ⁶ we. ⁷ lie be.
⁸ doth. ⁹ hit. ¹⁰ a-pon. ¹¹ fedde.

And makynge boste with tonge alsoo
 12 Of many synnys that I haue doo :
 Lorde of heuyn, for-zeue it me
 Throwe vertew of the fygure þat I here se.



16 **T**hys knyffe betoknythe þe *circumsysy[on]*,
 That dystroyd owre synnys alle *and sum*
 Of owre formfathyr adam,
 Wher-thorowe we toke þe kynde of man.
 From temptacyon of lecherye,
 20 Lorde, kepe me tylle that I deye.



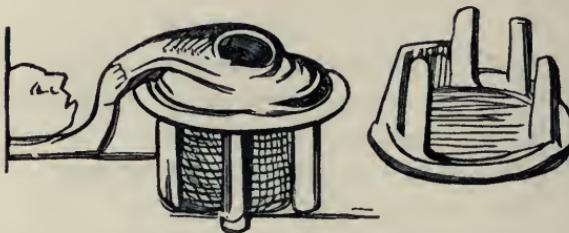
The pelycan hys blode dothe blede
 þer-with hys byrdys for to fede,
 It betoknythe vppe-on the rode
 24 Owre lorde fed vs with hys *precius* blode,
 Whan [h]e vs bowt owt of helle
 In ioye and blys with hym to dwelle,
 And be owre fathyr and owre fode,
 28 And we hys chyldyr meke and good.

*Triginta denarii.*

May the thirty
pieces of
silver shield
us from
[fol. 74.]
treason and
covetousness.

þe pens also þat iudas tolde,
þat for¹ iesu crist was soldē,
Vs schilde from tresun *and* couetyse,
þer-in to die in no wise.

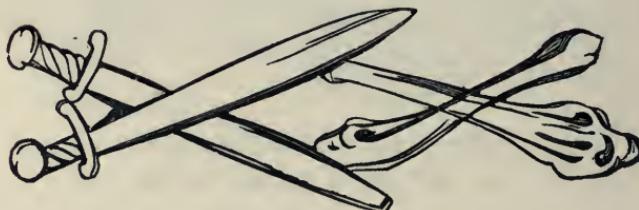
32

*Lanterna.*

May the
lantern keep
us from the
night's sin.

þe lantern þat me bar² in þe lyȝt,
Wen crist was taken in þe niȝt,
Hit lyt³ me from niȝtus⁴ sine,
þat i neuer be tak⁵ þer-inne.

36

*Gladii et fustes.*

May the
swords and
spears keep
me from
fiends.

Suerdus *and* battus þat þey bere
Iesu crist þer-with⁶ to fere—
From findus, lord, þow⁷ kepe me
Of hem aferd þat i ne be.

40

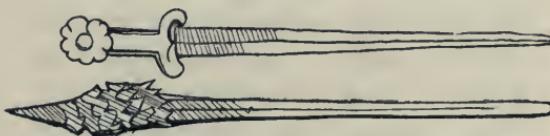
¹ ther-fore. ² men bare. ³ he kepe ⁴ dedely. ⁵ neuer deye. ⁶ with
omitted. ⁷ thay.



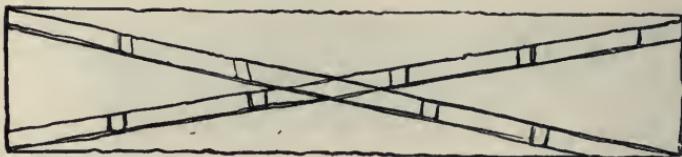
The pens also that Iudas tolde,
 Wher-for iesu cryste was soldē—
 Lorde, schylde me from treson and couetyse,
 32 Ther-in that I deye in no wyse.



The lantern þat they bare in the lygthe,
 Whan cryste was takyn with-in þe nygthe—
 Lord, kepe me from nygthys synne,
 36 That I neyur be take ther-In.



Swerdys and stauys that þei bere
 Ther iesu cryste to fere with there—
 From fendys, lorde, kepe thou me,
 40 Of them, lorde, a-ferd that I not be.

*Arundines.*

[fol. 74 b.]

The Jews
brake Christ's
head with a
reed.
If I wrong any
man, may the
sin be forgiven
me on
account of
this stroke.

Crist had a stroke with a rede,
þer-with þe iewes brak his hed¹;
With gud chere *and* milde moode
Alle he tholud² *and* stille³ stode : 44
Wen i misdo or ani man me,
Hit be for-ȝyf for þat pité.

May the
hand that
smote thee
under the ear
be my succour
against my
sins of
hearing.

[Manus depillans et alapans.

The hond, lord, þat tare of þyn here,
And þe honde þat flapped under þin here— 48
þat pine be my socour there
That y haue y-sinwed with myn⁴ here,
And of alle oþur synne al so
þat wiþ myn eren haue y herkened to.]⁵ 52

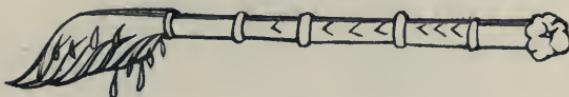
¹ Wiþ a reed he hadde a strake,
Ther-with his heued þe iew to-brake.

² suffred.
MS. 11,748.

³ stille he.

⁴ with myn *is in a later hand.*

⁵ From



44 **U**ythe a zarde he had a stroke,
 þer-with the iewys hys hede they broke ;
 With good chere and myld mode,
 Alle he suffyrd and styll he stode.
 Whan I mys-do ar ony man do me,
 It be for-zeve for that peté.



48 **T**he handys, lorde, þat tare of thyn here,
 And þe hande þat clappyd the vndyr þe ere—
 For þat peyn, lorde, be myn socowre there
 That I haue synnyd with pryde of here,
 And alle oþyr synnys also
 52 That with erys I haue herkynd to.

*Velamen ante oculos.*

The Jews put
a cloth before
the eyes of
Jesus ; may it
keep me from
the vengeance
of ignorance,
and of other
sins that I
have done.

fol. 75.]

þe cloth be-fore þin ine to,
To bobbe¹ þe þey knyt it so,
Hit kepe me from² ueniauns
Of childhod *and* of ignorauns,
And of other³ sinnus also
þat i haue with my ine do,
And with⁴ nose smellud eke,
Boþe ho[le] *and* eke⁵ seke.

56

60

*Tunica inconsutilis et uestis purpuria.*

May the
seamless
white coat be
my succour,
since I have
loved to
indulge in
soft clothing.

þe whit cote þat hade sem none
And þe purpure þey layd both upon one⁶,
þey be my sokur *and* my helping,
þat my bodi hatþ⁷ usud soft clozing.

64

¹ bobby. ² fro eche. ³ alle. ⁴ wiþ my. ⁵ also. ⁶ laid loot up one.
⁷ ther y haue.



The clothe be-forn thyn eyn too,
 To bobbyn the they knyt it soo—
 Lord, kepe me from vengawns
 56 Of chyldhode and of ignorawns,
 And eke synnys also
 That I haue sene with myn eyn too,
 And with myn nose smyllyd eke,
 60 Bothe olde and seke.



Thyn own cote that had seme non,
 The purpulle þat they leyd lotte vppe-on—
 Lorde, be myn socowre and myn helppyn
 64 That myn bodye hathe vsyd mys clothyn.

*Virge et flagelle.*

May the rods
with which he
was scourged
be my help
against sloth.

With ȝerdes grete þow were to-dachud,
With scourges smert al to-lachud,
þat peine me soker¹ of sinnus²,
Of slouth *and* of idelnes.

68

*Corona spinea.*

[fol. 75 b.]
May the
crown of
thorns shield
me from hell
pit.

þe coroune of þorn on þin hed þrast,
þin her to-tar, þi skyn to-brast ;
Schild³ me from pein of helle pit,
þat i haue deseruud þorow uan-wite⁴.

72

*Columpna cum corda.*

May the bond
that bound
the Lord to
the pillar
release me
from the
bonds of
unkind deeds.

To þe piler, lord, al so
With a rop þey⁵ boundun þe to ;
þe senewes from þe bones brast,
So hard hit was draw *and* stredn fast ;
þat bond me alese of bondes,
Of unkind dede *and* unkindnes⁶.

76

¹ be my socour. ² synne þis. ³ þat schild. ⁴ wane-wit. ⁵ men
þe ȝeneþys fro þe bonys to-barst.
þat bond alese me and vnbynde,
þat y haue trespassed *and* be vnkynde.

The words "and vnbynde" and the next line are in paler ink.



68 **U**ythe zardys grete þou ware alle to-daschyd,
With scorgys smerte alle to-laschyd ;
Lord, socowre me of synnys thys,
Of stlowthe and eke of ydylnes.



72 **T**he crown of thorn on þi hed preste,
Thyn here to-tere, thy skyn to-breste.
Lord, socowre me of synnys thys,
Of stlowthe and eke of Idylnes.



76 **T**O þe pyller, lorde, also,
With a rope men bownd þe too,
Hard drawe and streynyd faste ;
The senews from þe bondys braste.
Lorde, lose me of bondys in dystresse,
Thowe I ded onkend a-geyns kyndnesse.



[* fol. 76.]

Thou didst
bear thy Cross
and didst go
out of
Jerusalem.

Thou didst
meet with the
women of
Bethlehem
and of
Jerusalem,
who wept for
thy
sufferings.
Thou didst
tell them to
weep for
themselves
and their
children.

May those
steps of thine
give us pardon
when we
devoutly go on
pilgrimage.

*Uestigia saluatoris, quando exiuit per
portam ierusalem, portando crucem, coronam
spineam * coronatus, mille passus sic
incedens, roseum cruorem distillando.*

þow bere þe cros *and* toke þe gate
Out at ierusalem ȝate; 80

þin foot-steppus *suet and gode*
Wer sene þorow schedi[n]g of þi blod.

þer mettust þow with wymmen of bedlem,
And al so with wymmen of ierusalem, 84

And alle¹ þey wepten for þi turment;
To hem þow seydust apertment,

“Ne wepe ȝe not for my wo,
But for ȝoure² self *and* ȝoure childurne also; 88

For hem ȝe moun ful sore wepe,
And salt teres for hem lete,

For þey schul hau turment hard
An hundert wintur her afterward.” 92

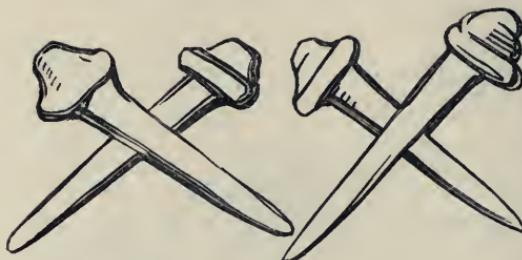
þo steppus of³ sine ȝif us pardoun,
Wen we gon with⁴ deuociun

On⁵ pilgremage on hors or fote;
Of alle oure sinnus⁶ þey ben our bote. 96

¹ omitted. ² ȝow. ³ Al þay stappis of oure. ⁴ we gooth wiþ good. ⁵ A. ⁶ sorwe



80 **T**hewe bare the cros ouyr the lake,
 Owt of iherusalem at the gate ;
 Thy fote-steppys swete and good
 Wer sene throwe schedyng of þi precyus blode.
 þou mettyst with women of bethleem,
 84 And also women of iherusalem ;
 Alle they wepyd for þi torment ;
 To them þou seyddyst a-perte-ment,
 "Wepe ze not for myn woo,
 88 But for zowre childyr also ;
 For them ze maye sore wepe,
 And salte terys for them lete ;
 For they schal haue torment hard
 92 An hundyrd wyntyr here-aftyrwa[r]d."
 Tho steppys for vs of grace zeue pardon,
 Whan we goo, wythe deuocyon,
 On pylgrymage on hors ar on fote.
 96 Of myn synnys, lorde, be myn bote.

*Clavi.*

[fol. 76 b.]

May the nails
help me out of
those sins that
I have done
with feet or
hands.

þe nayles þorow fet *and* handus to—
þey helpe me out of sinne *and* wo
þat i haue in my liue do,
With handus handult, with fet i-go.

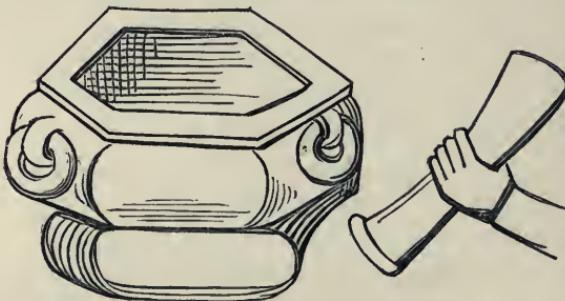
100

*Malleus.*

May the
hammer be
my succour if
I have smitten
any with
staff or knife.

þe hamur bothe sterne *and* gret
þat drof þe nayles þorow hond *and*¹ fete
þey² be my socur³ in my lyf,
þif i⁴ man smot with staf or knyf.

104

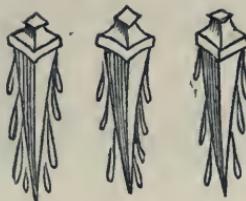
*Uas cum felle.*

[fol. 77.]

May the vessel
of vinegar and
gall keep me

þe uescel with eysel *and* with galle
Kep me from þe⁵ sinnum alle,

¹ nayles in cristis. ² hit. ³ socour þat. ⁴ y eny. ⁵ omitted.



The naylys throwe fete and handys also,
 Lorde, kepe me owt of synne and woo,
 That I haue *in* myn lyffe doo,
 100 With handys handyld or on fote goo.



The hamyr bothe stern and grete,
 þat droffe þe naylys throw hand and fote,
 Lord, be myn socowr *in* alle myn lyffe,
 104 Iffe ony man stryke me with staffe or knyffe¹.



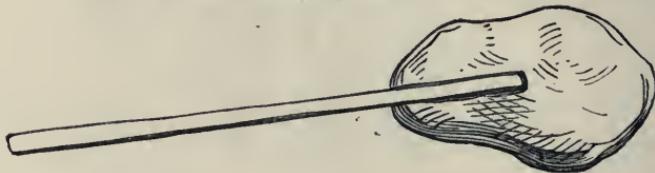
The vessel of aysylle and of galle,
 Lord, kepe me from þe synnys alle,

¹ Lines 101-104 follow line 124 in the MS.

from sins
hurtful to the
soul.

þat to þe soul is fowl uenim,
þat i be not pusond þer-in¹.

108



May the
sponge save
me when I die
from the
vengeance
due to my sins
of gluttony.

Spongea.

þo þow thurstudust sor with-alle,
þey zeufe þe eysel medult with galle;
þat i haue dronken in glotonie,
Hit saue me wen i schal diee,
þat, lord, now i pray to þe
For þat greuauns þow suferdst for me².

112



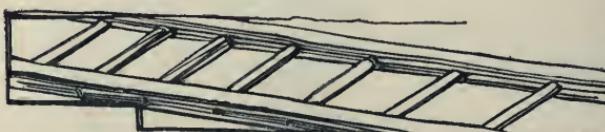
[fol. 77 b.]
May the spear
that pierced
thy side
quench the
sins of pride
and
disobedience.

Lancea.

Lord, þe scharp spere i-ground
þat in þin herd mad a wonde,
Hit kuench þe sine³ þat i haue wrogt,
With al myn hert euel i-þowt,
And of my stout prid þer-to,
And myn unbuxumnes al-so.

116

120



May the
ladder
preserve me

Scala.

þe laddur upset be enchesoun
Wen þow wer ded be take adoun⁴,

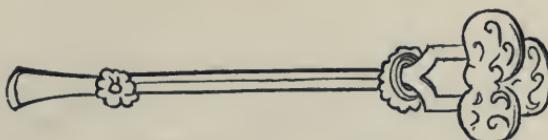
¹ that men be nouȝt y-combred þer-yn.

² ll. 113, 114 omitted.

³ synnes.

⁴ to take þe doun; *originally*, by take a-doun.

That to sowle ben venym,
 108 That I be not poysynd ther-in.

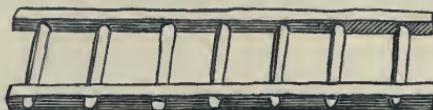


Whan þou thrystyd sore with-alle,
 They gaffe the eysyll with byttyr galle ;
 Alle þat I haue dronke in glotenye
 112 For-geue me, lorde, ar than I deye.

.



Lord, the spere so scharpe I-grownde,
 116 þat in thyn herte made a wownde,
 It quenchyth the synne þat I haue wrowt,
 With alle myn harte fulle ewle thowt,
 And myn stowt pryd also,
 120 And myn onbuxumnes ther-too.

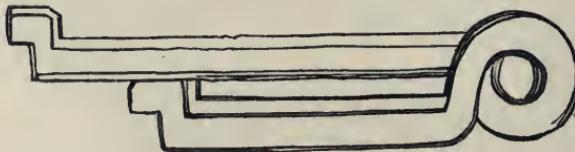


The ledder, vppe-set be encheson
 Whan þou war ded to be take a-down,

from dying in
my sins.

Wen i ham ded in¹ ani sinne
Take me þat i ne die þer-ine.

124



Forceps.

May the
tongs loose me
from all my
sins.

[fol. 78.]

þe tonges þat drow þe nayles out,
Of fet, of handes, al about,
And louset his² bodi from þe tre,
Of alle my sinnus þey lese³ me.

128



Iudeus sponens in facie christi.

Since Jesus
suffered a Jew
to spit in his
face, may I be
forgiven if I
have insulted
any man.

þe iewe þat spit⁴ in goddus face—
For he hit suffurd, he ȝyf us⁵ grace ;
þat I haue reuilud or ani man me,
For þat despit for-ȝyf it be.

132

¹ on.² loosed þi.³ loose.⁴ spathe.⁵ me.

Whan þat I am In synne,
 124 Lord, lete me not dey ther-in.



The pensynnys, þat drewe þe naylys owt
 Of fete and handys, alle a-bowt,
 And losyd þi bodye from þe tre,
 128 Of myn synnys, lord, lose þou me.



The iewys þat spytte, lorde, in thy face
 Ze suffyrd alle, and gaffe them grace ;
 That I haue gylte or ony man me,
 132 It be for-zeue for þat peté.

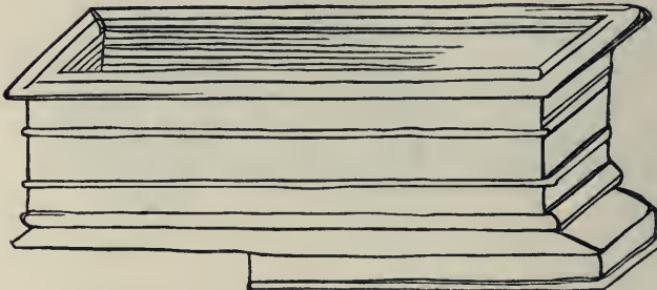


Christ bore
the Cross on
his back.
May the
Cross give me
grace to
repent of my
sins.

Christus portans crucem in humero.

þe cros be-hind his bak-bon
þat he þolud deth uppon—
þif me grace in my liue
Clene of sine me to schriue,
And perto uerey¹ repentauns,
And here to fulfille my penauns.

136



[fol. 78 b.]
May the
sepulchre

Sepulcrum christi.

þe sepulcür þat² þerinne was layde
His blesſud bodi al be-bled³—

140

¹ al-so.

² that he.

³ for-bleed. ,



136 The cros be-hynd þi bakke-bon,
T þat þou suffyrd dethe vppe-on—
 Lord, geue me grace, in my lyue,
 Clene of synne me to schryue,
 And þer-to very repentawns
 With spas to performe myn penawns.



140 The sepulkyr wher-in þou war hyd,
T þi blyssyd bodye alle for-bled—

send me, ere I
die, trne
sorrow for my
sins, so that I
may be
cleansed from
them,

so that I may
dwell in ever-
lasting joy.

He me send, or þat¹ i deye,
Sorow of hert *and* ter of ye,
Cler *and*² clensud þat i be,
Or i to my graue tee;

144

So þat i mow³ on domus day
To þe⁴ dom cum with-out dedli⁵ fray
And wend to⁶ blis in⁷ cumpanie,
þer⁸ os⁹ men schul¹⁰ neuer dye,

148

But dwelle in ioy wit oure lord riȝt¹¹,
þer is euer day *and* neuer niȝt,
þat last schal with-outen ende;
Now iesu crist [us]¹² þidur send¹³. amen.

152

¹ omitted. ² Clene. ³ mote. ⁴ thi. ⁵ omitted. ⁶ to þe. ⁷ wiþ.
⁸ MS. þei. ⁹ þat. ¹⁰ schal. ¹¹ wiþ ouȝte driȝt, read oure Driȝt.

13 MS. 11,748 adds two lines:—

12 ous.

Iesu, þat deidest one þe rode tree,
Graunte ous þis for charite. Amen.

Then follows at once:—

These armes of crist bothe god *and* man
Seint peter discrined ham.
What man þes armes ouer-ȝaith
And for hure synnes sory and schriue beeth
To seye hit a twelfe monthe eche day wiþ good chere
He haþ sixe thowsaund *and* seuen hundred and ffe and fifty ȝere
And half a ȝere *and* dayes thre
This is y-grauntyd for to be
And for the vernicle haue he may
Fourty dayes everyche day
And for the ptye with good chere
Grauntyd is sextene thowsaund ȝere
And sixe [an] thirty dayes þer-to
For to sege euery day A pater noster *and* v. Aue maria wiþ
o Crede.

Lord, grawnt me, ar þat I deye,
Sorowe of herte *with* terys of eye,
Clene clensyd for thy mercyne,
144 Er þat I in myn graue lye,
So þat I may at domys daye
To þat dome cum *with*-owt fraye,
And wend to blysse *in* cumpany,
148 Ther as men schalle neuyr dye,
But dwelle In blysse *with* þat lord brygthe,
Wher euyr is day but neuyr nygthe,
And lest schal *with*-owt ende :
152 *Iesus* cryste vs thedyr send !



*Graciārum acciōnes iēsu christo stānti in
sepulcro.*

[fol. 79.]
I thank thee,
Lord, for all
thy sufferings.

They body was
scourged and
1 MS, *knocis*.
beaten on
every side, so
that no whole
place was to
be found in
thy whole
body.

[fol. 79 b.]

They let thee
hang until
thou wert
dead.
They thrust a
spear into thy
heart.

I þank þe, lord, þat þow me wrout,
And with strong peynus þow me bout;
I þank þe, lord, with ruful entent
Of þi peynus and þi turment,
With carful hert and dreri mod,
For schedynd of þi swet blod.
What may i say þow hast done for me ?

þi bodi was bonden to a tre,
With scourges knit þe knottis¹ grete
þi blessud bodi was al for-bete,
On eueri side turnud and torne,
Also naked as þow were borne,
þat hol sted was found none
Fro þe croun to þe ton.

þi blessud bodi þer hit stod,
Al hit was be-helet in blod ;
And when þow were so for-swong,
Among þe iues þey did þe hong,
With scharp naylus þorow hand and fet
þey let þe hong til þow wer ded ;
And astur þi deth, to us sote,
þey pittun a spere to þin hert rote ;

156

160

164

168

172

þe wiked iwas with sturdi mode
 176 Let þer-out strem þin hert blod.
 Alas ! lord, þi penus þow tholudust þo,
 Oure sinnus hit mad so wellawo.
 178 3ese instrumentus þat here pertend¹ beþ
 In memori of þi bittur deyt,
 þey hulpun hem to do þi passioun,
 þey help us to oure sauacioun ;
 For þey greuet þe ful sore,
 184 þin anguich wex so lenger þe more.
 Lord, what may i for þat ȝylde þe ?
 þow desirdust noȝt but loue of me.
 Lord, þow ȝif me grace *and* myȝt
 188 With al min hert to loue þe ryȝt ;
 In lyf *and* deth, in wele *and* wo,
 Let neuur min hert turne þe fro,
 And or hit so be for thing unwrest
 192 For loue let, lord, min hert brest ;
 In a blessegd tym þen was I bore,
 When al my loue to þe is core.
 But merci, lord, i þe prey,
 196 þow let me neuer in sine dye,
 Werethorow i schuld dampned be ;
 Derworth lord, for þi pité
 þis graunt me, lord, i prey to þe,
 200 For mari loue þi moder fre. amen.

¹ Read
purtraid.
 May these
 symbols of thy
 passion help
 our salvation.

[fol. 80.]
 Give me grace
 to love thee
 rightly.

Let me never
 die in my
 sins.

Grant me
 pity, dear
 Lord.

Pese armus of crist boþ god *and* man,
 Sent petur þe pop discriuet hem.
 Wat man þis armes ouer-se,
 204 For his sinnus sori *and* schereuen be,
 þre ȝer of pardon is þe summe
 Of sent petrus grant, furst pope of rome ;
 And xxx popes aftur him þat were,
 208 An C dayus ich yauf with gode chere ;

[fol. 80 b.]

xxxviii bichoppus eke also,
 Ich grant bi him self xl dayus þer-to.
 Pope innocent mad a gret counsail
 212 And al þis confermed with-outen fayl,
 And more pardon ȝaf also,
 iiiii ȝere ii C dayus þer-to ;
 And ich bischop sayd to-for-hand
 216 For syȝt of þe uernacul hath graunt
 xl dayus to pardon,
 And þer-with-al her benisun.
 And also who þat eueri day
 220 ȝis armus of crist be-hold may,
 þat day he ne sal dee no wiked ded
 Ne be cumbert with þe kued ;
 And also to wymen hit is meke and mild,
 224 When þey trauelne of her chi[ll]d.
 þe soum of wekeus to se hit ich day
 A. C. and xix and half get þow may,
 To sen it ich day in þe moneþ also
 228 V. C. ȝer and xviii and xii wokes þer-to,
 To sen it a twelf-moneth ich day enter
 Haþ vi. M^o. vii. C. v. and fifti ȝere
 And half ȝere and dayes þre
 232 Of pardon, þus popus haþ graunted þe.

May thy
 symbols
 preserve us
 from the
 "evil one."

May they
 preserve
 women
 labouring
 with child.

[fol. 81.]

APPENDIX.



I.

DISPUTE BETWEEN MARY AND THE CROSS.

I*.

0 litel whyle lesteneþ to me
Ententyfly, so haue ȝe blys,
Gode ensaumple here schul ȝe,
4 Of noble Mater wrouȝt it is,
How Mary spak to þe rode tre,
Whan her sone was in angvys ;
þe Cros answeryd þat lady fre,
8 Ful myldely seiȝe clerkys wys,
¶ þat þis tale haue made couȝe ;
þei haue expounded it by siȝt,
A good ensaumple and a bryȝt ;
12 But Apocrifum þei holde it riȝt,
For tre spak neuere wiþ mouȝe.

[Royal MS.
18 A 10,
leaf 126 b.]
Listen to the
controversy
between Mary
and the Cross.

This story is
apocryphal.

II.

¶ Oure lady fre,
To þe rode tre,
16 Sche made her mone,
And seyde, “on þee
Is fruyt of me
Full wo-bygone :
20 With blody ble
My fruyt I gan see,

Maria.

Our Lady
made her
moan to the
Rood.

* The numbers are those of the corresponding stanzas in the text, pp. 131-140, the order
being somewhat different.

She accused
the "tree" of
a want of
truth in
punishing her
child

Among hys fone :

Of Sorewe I see,

Hys veynes fle

Fro blody bone :

¶ Tre, þou dost no treuþe,

On pilory my fruyt to pynne,

He haþ no spot of Adam synne,

Flessche and veynes fle atwynne,

Wherfore I rede of reuþe.

24

28

III.

"Cross, thy
bonds are to
be blamed for
defiling my
fair fruit,

¶ Cros, þi bondes schul be blamed,

My gode fruyt þou hast bigyled ;

32

þe fruytes modir was neuer famed,

My wombe is faire founde vnfyld[*d*] :

Child, why art þou noȝt aschamed

On pilory to be I-pyld,

36

As grete þeuyts þat were gramed,

þat deyeden þorouȝ her werkis wylde ?

¶ Blode from hede is hayled,

All to-fowled is my faire fruyte,

40

þat neuer dyd treget ne truyte

With þeuyts þat loue ryot vnriȝte ;

Why schal my sone be nayled ?

that never
did wrong.

IV.

¶ þe grete þeyvs galowes were greyd,

44

þat euere to robbe ronnen ryfe ;

Why schal my sone þer-on be leyde ?

He noyȝed neuer man ne wyfe.

A drynk of deeþ soþely seyde,

48

Cros, þou ȝeyst¹ þe lord of lyfe :

Hys veynes breke with þi breyde,

My fruyte stont in stroke and stryfe :

He never did
harm to any.

A deadly
drink thou
givest thy
Lord.

¹ MS. ȝeyst.

52 ¶ The faire fruyte of my flessche,
 My leue childe with-oute lak,
 For Adam goddis biddyg brak ;
 þe blood ran on my briddes bak,
 56 Droppynge as dewe on ryssche.

[leaf 127.]

For Adam's
 sin the blood
 ran down my
 bird's back.

IV.

¶ The Iugement haue þei loynd
 To bere fooles full of synne :
 50 þit scholde my sone fro þee be soyned,
 60 And neuer hys blood on þe rynne ;
 But now is truþe with tresoun twyned,
 With a þeef to henge fer in fenne ;
 With fele nayles hys feet be pyned,
 64 A careful modir men may me kenne,
 ¶ In balsys I am bounde :
 þe brid þat was of a mayde borne,
 On þis tree is all for-torne ;
 68 A broche þorow hys breest was borne,
 Hys hert now haþ a wounde.

Truth is now
 united to
 treason,
 With a thief
 my son is
 hanged.

V.

¶ Tre, þou art loked by lawe
 þat a þeefe and a traytour on þe schal deye,
 72 Now is truþe with tresoun drawe,
 Vertu is falle by vicens weye ;
 Love and truþe and soþfast sawe,
 On a tre traytours do teye,
 76 Now is vertue with vyces slawe :
 Of all vertues cryst is keye,
 ¶ Vertue is swetter þan spyces,
 In foote and honde he bereþ blody prykke,
 80 þe heed is full of þornes þikke,
 þe goode hangeþ among þe wikke,
 Vertue þus deieþ wiþ vyces.

O tree, thou
 art only made
 for traitors,

yet virtue is
 slain along
 with vice,

and the good
 hangeth
 among the
 wicked.

VI.

Thou, Cross,
art my son's
stepmother.

The limbs
that I have
caressed now
hang aloft.

[leaf 127 b.]

Naked he
hangs in the
wild wind.

He hath no
rest, and the
thorns pierce
his brain.

¶ Cros, vnynde þou schalt be kyd,
My sonys stepmodir I þe calle : 84

My briddes was borne *with* beeste on bedde,
And by my Fleissche my fruyt gan fall[e],
And *with* my breestys my brid I fedde ;
Cros, þou ȝyuest hym eyself and galle ! 88

My white rose rede is spred,
þat floryssched was in fodders stalle ;

¶ Feet and faire handes
þat now be croysed I kissed hem ofte, 92
I lulled hem *and* leyde hem softe :
And þou Cros haldes hym hize alofte
Bounde in blody bandes !

VII.

¶ My love I lulled vppe in hys leir,
With cradel-bande I gan hym bynde, 96
Cros, he stikeþ vpon þi steir,
Naked in þe wylde wynde :
Fowles formen her nest in þe eyr,
Foxes in den rest þei fynde, 100
But goddys sone and heuenys eir,
Hys hede holdeþ on þornes tynde,
¶ Of moornynge I may mynne :
My sonys hed haþ reste none,
But leneþ on þe schuldre bone ;
þe þornes þorow þe panne is gone
Thys woo I wyte synne. 108

VIII.

So high, O
Cross, thou
holdest him,
that I cannot
kiss his feet.

¶ Cros, to sle hym is þi sleiþe,
My blody brid þou berest fro blysse ;
Cros, þou holdest hym hize on heiþe,
Hys faire feet I may not kysse ; 112

My mouþe I putte, my swere I strecche
 Hys feet to kys ;
 þe Iewes fro þe cros me kecche,
 116 And on me make her mowe amys,
 ¶ Her game and her gawdes ;
 þe Iewes wrouȝt on me wo :
 Cros, I fynde þou art my fo,
 120 My brid þou berist beten blo ;
 Among þes folys frawdys."

The Jews
drive me
from the
Cross.

Cross, thou
art my foe,
thou hast
beaten my
bird blue."

IX.

¶ Cristys Cros þan ȝaf answere :—
 “Lady, to þe I owe honour,
 124 þi bryȝt palme now I bere ;
 My schynyng scheweþ of þi flour,
 Thy trye fruyt I to-tere ;
 þi fruyt me florysschijþ in blood colour
 128 þe worlde to wynne as þou mayst here ;
 þis blossom blomed in þi bour,
 ¶ Not all for þe alone,
 But forto wynne all þis werd ;
 132 þat waltereþ vndir þe deueles swerd :
 þorowe foote and honde god lete hym gerd,
 To amende mannys mone.

Sancta Crux.

Thy fruit
flourishes in
red blood ;

it bloomed
not alone for
thee, but for
all the world.

X.

¶ Adam dyd full grete harmes,
 136 He bote a fruyt vnder a bowe,
 þerfore þi fruit spred hys armes,
 On tre þat is tȝed with tyndes towe ;
 Hys body is smyte ny þe þarmes,
 140 He swelt with a swemely swow ;
 Hys breest is bored with deepis armes,
 And with hys deeþ fro deeþ vs drowe

Thy fruit is
spread out on
the tree for
Adam's sin.

[leaf 128.]

Thy son's
death slew
death on
Calvary.

¶ And aſt hys goede freendys,
As Isayas spak in prophecye : 144
He seyde 'þi sone, seynt Marye,
Hys deþe slowe deþe in Caluarye,
And leueþ with-oute endys'.

XII.

I cut the best
of fruits.Many folk
went to hell
ere Christ
died for
them.

¶ Lady, love doþe þe alegge 148
Fruite prikkyd with sperys orde :
I Cros, with-oute knyues egge,
I kerue fruit best of horde ;
Aſt is rede, Ribbe and rigge,
þe bak bledeþ aȝens þe borde ;
I am a pyler and bere a brigge,
God is þe weye, witnesse one worde ;
¶ God seiþ he is soþfast weye : 156
Many folk slode to hell slider,
To heuene noman cowde þider,
Til god deȝed and tauȝt whider
Men drawe whan þei deye : 160

XIII.

Christ is
spoken of as a
lamb in the
Mosaic law.I was a
platter, and
bore the
lamb's flesh.

¶ And Moyses fourmed hys figour,
A whyte lambe, and noon oþer beest 164
He sacred so oure sauour,
To be mete of myȝtes meest,
And chosen cheef in honour,
I bare fleissche to folkys feest ;
Lesu cryst oure creatour,
Hys Flessche fedeþ leste and mest,
¶ Rosted aȝens þe sonne ; 168
On me lay þe lambe of love,
I was plater, hys body above,
Whan flessche and veynes aſt to-clove,
With blood I was bironne.

XIV.

¶ 3it Moyses þis resoun rad,
'Ete ȝoure lambe with soure vergeous';
176 Sowre saws make þe sowle glad,
Sorowe for synnes oures;
þat vergeous makeþ þe fende a-drad,
And fer fleþ fro goddis spous;
180 And bere a staaf and stonde sadde,
Whan flessche þe fedip in goddis hows,
¶ þis staf is crystis crouche;
Stonde þou styf by þis stake,
184 Whan ȝe fonge ȝowre fleissche in take,
þan may þe deuyll no maystryes make,
ȝoure sowles to touche.

The paschal
lamb was
eaten with
bitter herbs.

The eaters
bore a staff.

The staff is
Christ's Cross.

XV.

¶ Whan pardoun is schewed with a scryne,
188 With boke on bord with nayles smyte,
With rede lettres wryten blyne,
Blewe and blak among me pyte:
My lorde I likne to þat signe,
192 Þe body was bored and on borde bete,
In briȝt blode oure boke gan schyne;
How woo he was no wiȝt may wyte,
¶ Ne rede in hys rode;
196 ȝoure pardoun boke fro top to too,
Wryten it was full wonder woo,
Rede woundes and strokes bloo,
ȝoure boke was bounde in blode.

[leaf 128 b.]
Pardon is
written in red
letters.

Christ's
bleeding body
denoted our
pardon.

Our book was
bound in
blood.

XXIII.

200 ¶ In holy write þis tale I herde,
How riche ȝiftis god vs ȝaf;
God seiþ hym-self a good scheperde,
And euery herde byhoueþ a staf;

Every
shepherd
needs a staff.

The Cross is a
shepherd's
staff.

þe cros I kalle þe heerdys ȝerde,
þerwith þe deuyl a dent he ȝaf,
With þat ȝerd þe wolfe he werid,
With dyntes drofe hym aȝt to draf."

204

¶ þe Cros þis tale tolde, 208
How he was þe staf in herdys hande,
Whan scheep borsten outh of bande¹,
þe wolfe he wered outh of lande
þat deuouride crystis folde. 212

¹ MS. *hande*.

It drives the
devil from
Christ's fold.

[Mari]a.
Mary replies.

The Jews did
beat an
innocent
lamb.

Stone-hearted
Jews bruised
the soft body
of Jesus.

¶ Oure ladye seyde, "Cros, of þi werk
Wonder naȝt þei I be wroȝe,
þus seyde Poule, crystes clerk,
To þe fikell Iewes, with-outh oþe, 216
Iewes stone hard, with synnes merke,
þei bete a lambe with-outh loȝe,
Softer þan water vnder serk,
Milk or mede melled boȝe: 220

¶ þe Iewes were þe hard stony.
Softer þan water or mylk lycour,
Or dew þat lithe on lily-flour
Was cristes body in blode colour, 224
þe Iewes brisseden hys bonys.

XX.

Why were
traitors so
ready to defile
my child?

"To make
the devil
afraid," said
the Cross,
Sancta Crux.
"God shaped
me as a shield.

¶ Siþe mannys sone was so nedy,
To be lad as a lamb so mylde,
Why were gylours so gredy
To fowle so my faire chylde? 228
And Cros, why were þou so redy
My fruite to foule fer in felde?"
þe cros seyde, "to make þe deuyll dreyd, 232
God schope me schelde schame to schelde,

¶ Sipe lombe of love dyede,
And on me ȝelde hys goost with voys;
236 Men chose me a relyk choys,
þe signe of Iesu Crystis Croys,
per dar no deuyl abyede :

[leaf 129.]

I am a choice
relic; no
devil can
abideme.

XXI.

¶ Many folk, I defende fro her foos":
240 Cristes cros þis sawe he seyde:—
"Heuene gate was keþed clos
Til lambe of love now he deyede,
It is write in tixt and glos:
244 For Cristis deep prophetes preyde :
Till lambe of love deyed and roos
In heþ pyne many folk was teyde :
¶ In þe hourē of hiȝest noone,
248 þe lambe of love seide his þouȝt—
'All is fullfilled þat well was wrouȝt,
Man is oute of bondys brouȝt
And heuene dorys vndone':

The lamb of
love opened
the gate of
heaven.He brought
man out of
bonds, and
undid
heaven's
doors.

XXXIII.

252 ¶ And I was Cros and kepte þat ȝifte
þat ȝeue was of fadres graunt,
I was loked I schulde vp-lifte
Goddis sone and Maydenes faunt¹,
256 Noman had schelde of scrifte ;
þe deuyll stode as lyoun raumpaunt,
Many folk he keighe to hell clifte,
Till þe dyntes of þe cros gan hym adaunte ;
260 ¶ My dede is founde and boked,
All þe werke þat I haue wrouȝte
It was in þe fadres forþouȝte,
Louely lady, lak me nouȝte,
264 I dyd as I was loked.

I, Cross, was
ordained to
uplift God's
Son.¹ MS. *faint.*The dints of
the Cross
daunted the
devil.

XXXIV.

¶ In water and blood cristenyng was wrouȝt,
 Holy writ witnessiȝt it well,
 And in þe well of worþi þouȝt,
 Man is cristened to soule hele ; 268
 þe blood þat all þe world haȝt bouȝt,
 A digne cristenyng he gan me dele ;
 Cryst in cristenyng forȝat me nouȝt,
 Hy[s] fressche blood whan I gan fele : 272
 ¶ Mayde modir and wyue !
 Crystis blood ȝaf me bapteme,
 Bystreke I was with rede streme,
 Whan Iesu bled vpon a beme,
 Of cipresse and Olyue. 276

XXXV.

¶ *Iesu seyde to Nichodemus*
 But a barn be twies born,
 Whan domesday schal blowe his bemys, 280
 He schulde lye as man lorn,
 First bore of wombe where rewþe remys,
 Sip with font synne is schorn :
 And I was cros to mannys quemys, 284
 I baar þe fruyt þou bere aforne,
 ¶ For þi beryng alone ;
 But I had born hym efté,
 Fro riche rest man had be refte 288
 And in a lore logge lefte,
 Ay to grucche and grone.

XXXVI.

¶ Pou were crowned heuene queen,
For þe birþen þat þou bere, 292
þi garlond is of gracious greene,
Of heil Empresse and heuene Empere;

Christ's blood
christens man,
and gives him
soul's heal.

His blood
baptized me
with its red
streams.

Leaf 129 b.]

A man must
be born twice
if he will be
saved on
doomsday.

Thy fruit had
to be born
twice, by thee
and me.

On account of
thy Son, thou
wast crowned
queen of
heaven.

296 I am þe relyk þat schyneþ schene,
Men wolde wytē where I were,
At þe pleyn parlement I schal been,
At domesday prestly to pere ;
¶ Whan god schal seye riȝt þere,
300 'Trewly on þee rode tre,
Man, I dyed for loue of þe ;
Man, what hast þou do for me
To be my frendly fere ?'

I, a bright
relic, shall
appear at
doomsday,

when God
shall say,

'Man, I died
for thee; what
hast thou
done for me ?'

XXXVII.

304 ¶ At parlement I wil put pleynyng,
How maydenes sone on me gan sterue,
Spere and spoungē and hard naylyng,
þe hard hede þe helme gan kerue :
308 And I schal crye riȝtful kyng,
Ilk man haue as þe serue,
þe riȝt schul ryse to ryche reynyngē,
Truyt and treget to helle schal terve :
312 ¶ Mayde meke and mylde !
God took in þe hy[s] flessch trewe,
I bare þi fruyt lele and newe ;
It is riȝt þe rode to Eue helpe schewe
316 Man, woman, and chylde ".

At doomsday
will I make
my complaint.

Each man
shall then be
rewarded
according to
his deserts."

XXXVIII.

¶ þe queen þus acorded with þe Cros,
Aȝens hym spak nomore speche ;
þe lady ȝaf þe cros a cosse,
320 þe lady of love longe loue gan seche,

[leaf 130.]
Mary became
reconciled to
the Cross, and
gave it a kiss.

Mary and the
Cross bare
Christ to
deliver men
from hell.

¶ Pe queen and pe cros accord :
Pe queen bare first, pe cros aftirward,
To fecche folk fro heffward,
On holy steyres to styze vpward
And reigne with oure lord. 328

XXXIX.

A clerk made
this story of
Mary's
sorrow.

But the Cross
was ever deaf
and dumb.

This story is therefore apocryphal.

¶ A clerk fourmed þis figour
 Of Maries sorwe to seize summe,
 As he had see in scharp schour, 332
 How cristes armes were rent *and* rune ;
 þe cros is a colde creatour
 And euer ȝit was deaf and dum,
 þis tale florissched with a faire flour, 336

¶ Witnesse was newer founden
Pat euere crystis cros spak,
Ne oure lady leyde hym no lak,
But forto dryue þe deuyll a-bak,
Men speke of Cristes wounden. 340

¶ A clerk fourmed þis fantasye,
On cristes steruyngh stok to stere ; 344
þat bare þe body aff blody,
Whan deþes dent gan hym dere,
þis Apocrifum is no foly :
In swich a day day he went downe 345

In swich a lay dar pe naȝt dere
þat doȝe man to seke mercy,
Wikked werkes awhey to were,

¶ In tixte ful well is write :
A lombe¹ hab² larged att þis glose, 352
Plenté speche þer-In to prose,
þe counseill of þe cros to vnclose
Of Maryes woo to wite.

It is by no means a foolish story. It may help man to seek mercy.

XL.

356 ¶ In flesshly wede
 God gan hym hede,
 Of mylde may
 Was born to blede,
 360 As cristes crede
 Soþely to say ;
 On stokky stede
 He roode, men rede,
 364 In rede aray.
 Fro deuelis drede
 þat duk vs lede
 At domesday,

368 ¶ Whan pepil schal parte and passe
 To holy heuene and hell þe wode.
 Now Cristes crosse and crystes blode
 And Maries praier mylde and goode
 372 Graunte vs þe lyfe of grace. Amen.

God clothed
 himself in
 mortal garb.
 Of a virgin he
 was born.

He rode in red
 array on a
 stocklike
 steed.

[leaf 130 b.]
 May we
 through
 Christ's Cross
 and Christ's
 blood with
 Mary's prayer
 gain the life
 of grace.

[Royal MS.
18 A x, leaf
130 b.]

FESTIVALS OF THE CHURCH.

¶ *Deo nostro iocunda sit laudacio.*

¶ Ioyeful preisyngh to god oure lord
þe sawter book bereþ record.

I.

The Lord is a
householder;
he feasts and
clothes his
folk.

It's no loss to
praise our
Lord.

He feedeth
thee with his
flesh.

Jesus is the
true Son of
God.

Thou hast
worn thy
Lord's
garments, and
with his flesh
thy body is
fed.

The lord þat is a howsholder,
With faire festis folk he fat ;
þiueþ hem wedys hym self doþe were,

On bolstre bed her balys bat ;
Tonge gyueþ talke and stere
To preysen hym men taken gat ;
Oure lord to preise is no ler,
þe same help man he byhat,

With hym on bedde, man, þou sat

¶ On þe bolstre of heuene blisse.
With hys fleisshe he fedip þe, þou wost wel þis,
þi sowle schal be clad as hys
In lyfe þat neuermore lat.

II.

¶ Malachie witnesse haþ gunne
In hys rewle, as it is rad ;

He seiþ þat god is soopfast sunne,
And in þat same þi sowle is clad ;

¶ þi lordes wede þan hast þou wonne
And with hys fleisshe þi goost is fed ;
He let atame hys pyement tunne

4

8

12

16

20

To make his gode gestis glad,
 24 ¶ With a spere of grounden gad ;
 þan was founde a fell fawset,
 In þe trie tunne it was sette,
 In cristes hert was piȝt and pette,
 28 Hys brest was al be-blad.

Our Lord
shed his
blood as wine
for his guests.

His breast
was broached
like a
wine-tun.

III.

¶ I haue ioye forto gest
 Of þe lambe of love *with-oute oþe* ;
 Hys flessche is oure faire feest,
 32 And curteisly he ȝeueþ vs cloþe.

The Lamb's
flesh is our
feast.

IV.

¶ Viij feestis oure lord gan dresse,
 And all be newe euery ȝere.
 Heuene quene and heft Emperesse,
 36 A blisful blousum þi bosum bere !
 ¶ His fleissþ fedip more and lesse,
 And fendip vs from feendis fere ;
 þe kirnelli sprang at Cristemassee
 40 þat now is crist in a cake clere,
 ¶ þe preest drynkeþ blesyd bere,
 Goddis blood in sacrament.
 Almyȝty god omnipotent,
 44 Hys blesyd body haþ sent
 To fede hys freendys here.

[leaf 131.]
Our Lord
ordained eight
feasts.

His flesh
feeds all, and
defends us
from the
devil.

At Christmas
Christ
appears in a
clean cake,
and the priest
drinks
“blessed
beer.”

V.

¶ Cristemassee first is founde,
 Whan god was borne *with* beest in bynne.
 48 At newe ȝere cryst þoled wounde
 And schadde hys blood for mannus¹ synne.
 þe Epiphanye is gret on grounde.
 On estre day welþes we wynne.

Christmas is
the first feast.

¹ MS. *mainus*.
Epiphany is
greet on earth.

On
Whitsunday
God did
think of
mankind.

The feast of
the Trinity
has most
power.

At Christmas
Mary's bird
was born.

Angels sang
a clear note in
the sky, and

proclaimed
peace and
salvation to
man.

ysains
propheta.
Isaiah
prophesied of
Mary's child.

[leaf 131,
back.]

Mary is the
rod, Jesus is
the flower.

On holy þursday god stiȝe þat stounde.

52

On witsoneday god gan mynne

¶ To þenke on manny's kynne,

He sent man þe holy goost.

þe Trinité feest haþ myȝtes moost.

56

In Corpus christi wel þou woost,

Is ioyned oure Ioye with gynne.

VI.

¶ At Cristemasse mayde Mary,

60

þorowe helpe of þe holy goostis heste,

þi brid was born and lay þe by,

Aboute boȝe bynne and beeste.

þe Aungels maden melody

64

For ioye of cristis feeste;

A clere note þei sang in þe sky,

Whan kyngis sone bare fleissly creste.

¶ Scheperdes meest and leest,

68

“Ioye to god full of love,”

Herden þei Aungels synge above,

“Pes to man, þe deuyll is drove

Fro goddis trone in þe eest.”

VII.

¶ Pan myȝt þe mylde may synge

72

Ysaye þe woord of þee;

þou seydest a ȝerd schulde sprynge

Oute of þe rote of Ientill Iesse,

¶ And schulde floure with florisschynge,

76

With primeroes greet plenté;

In-to þe croppe schulde come a kyng,

þat is a lord of power and pytē,

¶ My swete sone I see.

80

I am þe ȝerde, þou art þe flour,

My brid is borne by beest in boure,

84 My primerose my paramour,
With love I lulle þee.

VIII.

¶ ȝit myȝt þe mylde may among
Her cradel trille to and fro,
And syng, Osye, þi song!—

88 “Deþe, my deþe schal þee slo.”
þe deþe of hell is full strong,
Where spirites bren in blases blo ;
þe flesshe schal dye þat my sone gan fong

92 And sle þat deþe for euermo ;

¶ To helle my child schal go.
As Osye bigan to speke,
þou schalt museff helle cheke

96 And hell barre þi hand schal breke,
And fette frendes fro wo.

The maiden
might sing
Hosea's song :

Osyas
prophetæ.
“My son's
flesh shall die,
and slay death
for ever.

Thou shalt
muzzle hell's
cheek.”

IX.

¶ Balaam tolde hys trewe entente,
Of soopfastnesse he schewed a signe—

100 Of Iacob schulde a token be gleunte,
A sterre þat schulde schewe and schyne.

[Balaam.]
Balaam
prophesied of
a Star that
should rise
out of Jacob.

X.

¶ Moyses ffull well he spak
Of þe lambe þat sprang of mayden elene,
104 A white lambe, with senn blak
Spotty myȝt he neuere bene ;

¶ He lyued with-oute lak,
Tiff a spere hys loue gan spene,
108 Whan lambes blood on breeste and bak,
No boon was broke with Iewes kene ;

¶ þe lambe schyned full schene,

[Moyses.]
Moses spake
of the spotless
Lamb, not a
bone of which
should be
broken.

May God
grant that we
may see the
Lamb's face.

þat Mary lulled in louely place,
As sche was ful full of grace,
To loke in þe lambes face,
þat siȝt god leue vs sene.

112

[leaf 132.]

St. John bade
us live in
charity, then
would the
Lamb of love
dwell with us.

XI.

¶ Seint Iohan wroot wiþ penne,
þif þou lyuest in charyté,
þe lombe of loue lyueþ with þe,
And in god þi goost schal be,
In welþe heuene to wynne.

116

Make a cradle
for Christ in
thy heart.

Put a shirt
and woolen
garments
upon a poor
beggar.

Visit the
prisoners, and
give to the
poor.

With this sail
sail into the
bliss of
heaven.

¶ Make cristys cradell of þi herte,
In bonde of love bynde hym fast,
On a poure begger put a scherte,
And wollen wedys þat warm will last,
To poure in prisoun þou schalt sterte,

And ȝeue þe wrecches of þe good þou hast.

¶ þis seyle sette on þi mast
And seyle in-to þe blisse of heuene ;
At domesday god schal full euene
Monewe þe dedis of mersy seuene
To kaytyfes þat be cast.

120

124

128

Rock thy
cradle high
and low ; be
mindful of
prosperity
and
misfortune.

Wash thy soul
as white as
snow.

¶ Rokke þi cradell hiȝe and lowe,
Mirþe and Mischeef haue in mynde,
In heuene is ioyned ioye Inow,
In heft fyre and filþe þou schalt fynde ;
Whasshe þi sowle white as snowe,
And in þat bed þis barn schal þe bynde ;
In a cote, with-oute slow,
Oure lady lolled þi leve frende.
¶ Man haue þis in mynde,

132

136

XIII.

140 Rokke þi cradell aboue þe skye,
 þenk on þe Madenys melodye,
 þenk on helle stynkyng stye,
 Where goostis bren in bynde.

Rock thy
 cradle above
 the sky.

Think of
 hell's stinking
 sty.

XIV.

144 ¶ In vitas patrum, a fader booke,
 Swiche a tale þer is tolde ;
 A sinfull womman crist forsooke,
 Putte in dispeir with deuelys bolde,
 148 Sche was hent on hard hoke,
 For hete of feiþ kepte sche colde,
 Thil a wyse preest with hyr woke
 And seyde, "for þe Iesu was solede."

Think of the
 woman of cold
 faith, who was

[leaf 132 b.]

caught upon
 the devil's
 hook.

XV.

152 ¶ Take ensaumple of a childe in towne,
 With myshap his croune is craked,
 With brode lippys he bereþ boune,
 þer is wepyng and deel awaked.
 156 ¶ þe Norys with þe childe doþe roune,
 A rede Appil sche haþ hym taked,
 And he forsakeþ hys sobbyng soun,
 And mochel myrþe þere is maked.
 160 ¶ Now sette þi wif styf stakede
 In fruyte swetter þan any mayde,
 þow þi synne haue hym affrayede,
 ȝyue hym þi hert and he is apayede
 164 þat pere hys pees haþ makede.

Take example
 of a child who
 has "cracked
 his crown,"
 and roars out
 lustily.

The nurse
 soothes the
 child, and
 gives him a
 rosy apple,
 and he is
 quieted.

Set thy desire
 upon a fruit
 sweeter than
 any that
 exists.

Make thy
 peace with
 Christ.

XVI.

¶ Was neuer childe so sone stille
 With pere ne with appli swete,
 As Maydens sone þat dyed on hilf
 168 And for þi loue blood gan swete ;

Was never a
 child so quiet
 with pear or
 apple as the
 Maiden's Son
 that died on
 Calvary.

His spirit he yielded up with "shrieks shrill," because he was unwilling to forgo thy love.
Our lady was dazed with grief for the death of her Son.

God will be easily reconciled to thee.

He will put to flight all thy foes, and by charter give thee heaven's hall.

[leaf 133.]

God once made a charter of peace with a thief.

At this feast the Maiden kissed Christ, and rocked him to sleep.

Circumcisio¹ domini.

¹ MS.
Circimeisio.

The tender flower in the new year was

¶ 3if hym þi herte, with good will,
He will neþer grucche ne grete ;
Hys goost he ȝelde with schrikes schrylle,
So loþe he was þi love to lete. 172

¶ Oure lady her hede sche schette in a schete,
And ȝit lay stiþ doted and dased,
As a womman mapped and mased,
Fro riȝtfull resoun robbed and rased, 176
Till fele teres gan flete.

XVII.

¶ Pe boke seiþ god askeþ lyte
With þee to make a loveday ;
þi hert weyeþ not half a myte 180
Ageyn þe lyf þat lastiþ ay.
3if hym þat, he will not flyte,
But flement all þi foos away ;
He wil þe make chartre and skryte
In heuen half to holde þi way. 184

¶ Vpon a blody bay
A chartre of pees god made to a þef,
To aske mercy he was leef ;
God bad hym go with-oute greef, 188
Into paradys forto play.

XVIII.

¶ Thys feest at freeste
Godlyche gladed geste,
Mayden cryst keste,
And rokked hym riȝt in her reste. 192

XIX.

¶ At neweȝere þe flour ful fressche,
In holy writte I vndirstode 196

Was corve in hys tendre flessche,
For manrys loue he bledde hys blode.

cut, and shed
his blood for
man's love.

¶ Pe blood droypyd as dew on ryssche
200 Fro þe mylde membre of þat swete fode ;
Synne was harde, hys blood was nessche,

To defende folk fro feendys wode.

¶ The Iewes aboute ȝode
204 The olde lawe to fulfille ;
þe childe suffride *and* lay stille
To bigge vs aȝt, and þat was skille,
Whyle þe olde lawe stode.

Sin was hard,
his blood was
soft.

The child
suffered, and
the old law
was fulfilled
to redeem us
all.

XX.

208 ¶ Pat day his first blood he bledde,
þat ȝaf man griȝe grace to haue,
With a scharp flynt hys blood was schedde ;
þat kyng was corve as a knaue,

By this first
blood man
obtained
grace.

212 þe briddes lymes were brode spradde.

¶ On schort membre þe child was schaue,
In lowenes was þat brid lad to haue
To kepe men fro helle cave,

His humility
saved men
from hell's
cave.

216 Mannys sowle to save.

¶ Lownesse lay byneþe þe sterres,
To bye hys chaffare þe child payed erres,
Dropes rede as ripe cherrees,

Wounds and
blood he paid
for man.

220 þat fro his flesshe gan lave.

[leaf 133 b.]

XXI.

¶ God cam not to fordo þe lawe,
Ij lawes fulfill he wolde ;
Goddis sone was leyde ful lawe,

God came not
to destroy, but
to fulfil the
law.

224 Whan he was maydenys childe on molde.

¶ Holy writte seiþ þis sawe,
For manrys goost he ȝaf no golde ;

For man's
spirit he gave
no gold.

He shed his
dear blood to
help us to
obtain
heaven.

This feast
ought to be
praised by all.

The blood
shed by
Christ feedeth
us.

Epiphania
domini.
The kings that
visited Christ
made their
horses run ;
they had no
time to stand
still.

Many a
hundred
miles from
home they
went to seek a
choice child.

A maiden
gave suck to
God's Son ;
the milk,
sweeter than
honey, ran
down the
child's cheek.

[leaf 134.]
A threefold
gift they
brought the
child—
rich gold, for
a king ;

frankincense,
for a priest.

Hys dere blood was oute-drawe
To helpe vs to hys heuenes holde.

¶ þe childe lay flat vnfolde,
þe riche prince was þere aprised,
He suffred to be circumcised ;
Euery man þat is well avised
þis feest preyse he scholde.

228

232

XXII.

¶ Festyng vs fedde,
þe bloode riȝt þat a brid bledde,
Lordys and ladde
Preyseþ þe lord þat vs ladde !

236

XXIII.

¶ The Epiphanye I preyse in prees,
Whan þe kyngis clenly come,
þei made her hors rennen in rees,
To stonde stille þei had no tome.

¶ With dromedaryes þei droue fro dees,
Many a hundred myle fro home,
To seche a childe þat choisly chees
In maydenes blode to blome.

¶ Swych a rose roos neuere in Rome,
As þan was clad in flesshli cloke ;
Goddis sone a mayden soke,
Milk ran by þe childys choke,
Swetter þan hony on gome.

240

244

248

XXIV.

¶ Gold and myrre and frank ensens,
þei brouȝt to þe born brid,
Of riche gold one ȝaf hym pens,
For richest kyng he scholde be kyd,
þer clerkis syng he sequens.

Frank ensens þer is sone hid,

252

256

Aȝens þe fende it is defens,
And dryueþ hym vnder daunger lyd.
¶ And after it betyd
260 þat god was grettest preest,
þan was frank ensens hym nest,
And bitter mirre bote is brest,
To deþe Iewes him chyd.

It is a defence
against the
devil.

Myrrh is a
remedy
against
corruption.

XXV.

264 ¶ At þe feest of Architriclyn
þe lord þat bouȝt vs oute of bonde,
Turned water in-to wyn,
þorowe blesyng of hys holy honde ;
268 I hope þat blesyng schal be myn,
Whan I lete lyfe in londe ;
And gode man it schal be þine,
To folwe god fast þif þou fonde.
272 ¶ In writ I vndirstonde,
Fourfe feestis faire *and* fre,
Epiphanye be set on þe.
Epiphanye blesyed þou be,
276 þou kepest man fro schonede !

At the
marriage
feast Christ
turned water
into wine.

Four feasts
are set in
Epiphany.

¶ Of fyue loves of barley greyn,
And ij fyssches in rwle is rad,
God made a feest faire *and* pleyn.
280 V M^t folk þer-with he fad,
With v lovys and fysshess tweyn,
Greet cumpany þer-with was glad ;
þes woordys myȝt þou soþely seyn,
284 þe lord of plenté þe pepil fad ;
¶ Riche relef þei had,
Xij baskettis full of broke mete ;
To preyse god we are depe in dete,

God made a
feast with five
barley loaves
and two small
fishes.

Twelve
baskets of
fragments
remained
after the
feast.

Forget not to
praise God.

To preyse hym no man forȝete
With speches gode and glad.

288

X

[leaf 134 b.]

Never did a
host give
better enter-
tainment.

John
baptized
Christ in the
Jordan.

¶ Foure festys in one be set,
By diuers dayes it fell ;
But at þe feest of mesure met,
Wyn of water god wrouȝt well,
Neuer festour fedde better. 292

V M^t folk þan crist gan fede,
To flum Iordan þe kyng gan fle, 296

And Iohan baȝed hym in þat stede.
Iohan weissch his faire fell

¶ And crystened crist in water colde,
Whan crist was xxx wynter olde ;
Thus iiij feestis to-gedir folde,
To stroye þe fende so fell. 300

XXVIII.

Pascha.
Easter is our
perfect food.

It is the best
of all feasts.

Forsake your
sins, or ye
will not get
the meat of
mercy.

Christ's body
is in form of
bread to
destroy the
prince of
pride.

The king hath
sent four
summons,

¶ Estren is oure ful fode,
Whan cristis flesshe freendys schal fede ; 304

All festis arn full gode,
But þat is douȝtiest at nede ;
We ete þe duke þat died on rode,
þat all deueles in helle drede ; 308

Forsake ȝoure synnes wrecches wode,
Or mete of mercy ȝif ȝou no mede.

¶ God his blood gan schede,
His riche ribbes weren rent all rede,
For mannys love he þoled dede ;
Now is hys body in forme of brede,
To stroye þe prince of pride. 312

XXIX.

¶ þe kyng haþ sent fourre somouns,
Est and west in euery ende, 316

For clerkis with elere corounes,
 þe mete of merey haue in mynde ;

320 þe godspelleres with benysouns,
 To fest þei bid euery freende,
 As well beggers as barouns ;
 To goddis borde þei bid hem bende

324 ¶ Thesus holt vp his ende,
 To defende vs with a fowle (egle) in flyȝt,
 A dere oxe luk haþe diȝt.
 Mark a lyoun fell in fiȝt,

328 Mathew a man ful kende.

that is to say,
 the
 Evangelists,
 to bid all to
 his feast, both
 beggars and
 barons.

XXX.

¶ þe Egle is frikest fowle in flye,
 Ouer all fowles to wawe hys wenge ;
 In pis ensaumple Iohan say eslye,

332 As he slombrid in slepynge,
 In goddis godhed he say full hyȝe,
 þe heyȝtes of hys hyȝe kynge.
 With-oute any

The eagle is
 swiftest of all
 birds.

John in his
 sleep saw
 heavenly
 mysteries.

[*The rest is lacking.*]

II.

HORÆ DE CRUCE*.

[MS Miscell.
Liturg. 104.
(Bodl. Libr.)
temp.
Edw. III. or
Edw. II. and
Isabella (?).]
[fol. 50.]

*Hic incipiunt matutine de passione domini nostri ihesu
cristi antiphona.*

Patris sapientia ueritas diuina deus [&c.]

Versiculus. Adoramus te criste [&c.]

[fol. 50 b.] DOmine ihesu criste filii dei uini pone passionem
crucem et mortem tuam [&c.] Amen.

[fol. 51.]
Sweet Jesus,
may thy
passion, Cross,
[* fol. 51 b.]
and wounds
preserve our
souls now and
in time of
death.

Swete ihesu cryst goddis sone of lyue.
Pin *passion pin croys pin ded pin wondes five.
Beelde us houre sinful soules and pin iugement.
Nou and in tyme of ded þat we ne be y-schent.
[D]eyne to þeue my[ʒ]t an[d] grace to hem þat moten
lyuen.

4

And to dare reste here sinnes þou for yþue.
Mo holi chirche and *kyndom loue and pes þou sende.

8

And to vs wreche sinful. lif wyt-outen ende.
þat leuest kyng god and man wyt-outin endingge.

Father, Son,
and H[oly] Ghost,
bring us to the
bliss of
heaven.

Fader and sone and holy gost to þulke bl[is]se us
bringge.

Ad primam horam. [&c.]

[fol. 52.] HOra prima dominum ducunt ad pilatum. [&c.] Ado-
ramus te. Domine ihesu criste.

[* fol. 51 b.] At prime
Jesus was led
before Pilate.

At prime ihesus was y-lad pilatus by*fore.

12

Many false witnesse on hym were i bore.

* Only the *English* parts are here given, with the beginnings of the Latin prayers,
&c. preceding them.

Hiis schines were y beten hiis honden weren y bonden. They beat him, spat upon him.
 Hiis face hy gonue on spete lyt of heuene þey fonde.

Ad tertiam horam. amen

[A leaf is wanting here.]

Crucifige clamitant hora terciarum [&c.] Adoramus [te]. [fol. 66.]

Domine ihesu criste.

At hondren day on wde þe giwes gonue grede.

At the third hour they clothed him in a purple garment.

16 In schorn he was i.-wonden in purpil palle wede.

On his schulder he bar þe crois to þe piningge

Sicut oculi ancille in manibus domine sue [&c.]

[fol. 67.]

Hora sexta ihesus est cruce conclauatus [&c.] Adoramus [te]. Domine ihesu criste filij.

[fol. 70 b.]
 [fol. 71.]

At midday was ihesus crist y-nailed to þe rode.

At mid-day he was nailed to the Cross.

Bitwixe tweye þeues he hongid for houre gode.

[fol. 71 b.]

20 For þuurst of stronge pine y-fuld he was wy[þ] galle.

Ve holi louird so god y-wrout þer buiȝt houre sinnes alle.

DEus in adiutorium [&c.]

Hora nona dominus ihesus expirauit [&c.] Adoramus.

[fol. 76 b.]

Domine ihesu criste filij.

[fol. 77.]

At none houre louerd crist of þysse lif he wende.

At noon he died.

He gradde hely þe holi gost to his fader he sende.

24 A knyt wit a kene spere þerlede his syde.

þe herye quakede þe sonne bi-com swart þat erer * schon wel wide. Deus in adiutorium [&c.].

[fol. 77 b.]

De cruce deponitur hora uestertina fortitudo [&c.]

[fol. 82.]

Adoramus te. Domine ihesu criste filij.

At euensong he was i-name a doun þat dere us hadde ibouȝt.

At evensong Jesus was taken from the Cross.

[fol. 82 b.]

His mytte hys his stregþe lotede in heiȝe holi þout.

28 Swech deþ he under feng hele of alle wo.

Alas þe croune of worschepe to lowe hy leide þo.

Conuerte nos deus salutaris noster. [&c.]

[fol. 89 b.] HOra completorii. datur sepulture corpus [&c.] Ado-
[fol. 90.] ramus [te]. Domine ihesu criste.

At the last
hour he was
buried.

He was y-ȝeue to beryyng ate laste tyde.

Cristes body noble hope of liue to byde.

In oynt he was wyt aromat holi writ to fulle.

ȝoruful meynde of his deþ bee in myne wille. Amen.

32

[Then follows]

[fol. 91.] DOmine ne in furore tuo [&c.].

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 Bite = biȝt, bent, 137, 192.
 Bitid, happened, befallen, 80, 649.
 Bitwix, betwixt, 90, 136.
 Biualle, to befall, 54, 422.

Biſenche, to bethink, 18, 13.
 Bleo, colour, 131, 8.
 Bleſeli, blithely, 112, 160.
 Blin, to cease, 68, 212.
 Blo, blue, 134, 107.
 Blok, a block, tomb, 141, 314.
 Blome, to bloom, blossom, 135, 116.
 Blyne, by line, 203, 189.
 Blyue, quickly, 44, 313.
 Bobbe, to mock, 178, 54.
 Bode, bidding, 64, 76.
 Bolſtre, bolster, 210, 6.
 Bon, bone, 134, 93.
 Bond, bound, 28, 132.
 Bone, petition, boon, 42, 291.
 Bord, tablet, 137, 188.
 Boruȝ, Borwh, city, 54, 55, 439.
 Bot, did bite, 135, 123.
 Bot, Bote, but, except, 34, 198; 63, 51.
 Bote, medicine, remedy, 24, 68.
 Bot-if, unless, 96, 318.
 Boune, ready, prepared, obedient, 75, 466; 81, 689.
 Bour, chamber, 135, 116.
 Bousomly, Buxumli, obediently, 90, 114; 108, 5.
 Brade, broad, 77, 552.
 Brast, did burst, 109, 54.
 Braſeli, fiercely, 109, 54.
 Brede, (1) breadth, 93, 209; (2) a board, 137, 188; 138, 204.
 Breid, attack, 132, 37.
 Brenne, Brin, to burn, 40, 272; 81, 680.
 Brere, briar, 90, 133.
 Brid, young bird, 133, 74.
 Brig, Brugge, bridge, 30, 157; 82, 741.
 Brim, stream, 125, 108.
 Brisse, to bruise, 204, 225.
 Broche, spear, 133, 55.
 Brod, Brode, broad, 24, 73.
 Bud, behoyed, 79, 617.
 Buirde, woman, 144, 381.
 Buiȝt, bought, paid for, 223, 21.
 Bulde, built, 30, 146.
 Bus, behoves, 65, 127.
 By, to buy, redeem, 67, 194.
 Byforen, before, 37, 216.
 Byhat, promiseth, 210, 10.
 Byleue, remain, 44, 324.
 Bylyue, to believe, 157.
 Bynome, p.p. taken away, 46, 331.
 Byuore, before, 36, 216; 56, 472.
 Byȝe, ring, 29, 134.
 Care, sorrow, 74, 439.
 Caroyne, corpse, 161.
 Catel, wealth, property, 112, 142.
 Chargeour, charger, dish, 136, 165.
 Chese, to choose, 40, 270; pret. Chees, 218, 244.
 Childer, children, 73, 398.
 Chirchen, churches, 52, 434.
 Chiuere, to shiver, 144, 386.
 Choisly, 218, 244.
 Choke, cheek, 218, 249.
 Chyd, chided, 219, 263.
 Chyned, split, cracked, 142, 329.
 Clanliche, wholly, 52, 432.
 Clath, cloth, 74, 428; 81, 680.
 Clepe, Clupe, to call, 20, 21, 35.
 Clergy, learning, 89, 67.
 Clething, clothing, 129, 265.
 Cleynt, clenched, 138, 205.
 Clifte, hole, 205, 258.
 Clibt, clutched, seized, 145, 410, 427.
 Cloddre, clot, 142, 326.
 Clunge, clotted, 142, 326.
 Confermen, Confermy, to confirm, 26, 27, 107.
 Core, chosen, 195, 194.
 Coriosly, curiously, 123, 38.
 Corone, to crown, 79, 607.
 Corown, a crown, 78, 601; 130, 281.
 Cors, body, 72, 356; 95, 291.
 Corve, carved, cut, 217, 197.
 Cos, a kiss, 147, 488.
 Couenand, covenant, 110, 79.
 Crake, to crack, 144, 388.
 Creatour, creature, 148, 503.
 Creste, covering, 212, 66.
 Cristeny, to christen, 42, 299.
 Crois, Croys, a cross, 34, 35, 185.
 Croise, to cross, 133, 79.
 Cromp, paw, claw, 139, 242.

Crop, Croppe, top, summit, 69, 259.
 Croune, crown (of head), 66, 168.
 Cumand, to command, 122, 10.
 Cumbert, troubled, 196, 222.
 Cun, to know, 93, 216.
 Curnel, kernel, 26, 88.
 Cusse, to kiss (pret. Custe), 133, 79; 134, 101.
 Dalf. (*See* Delve.)
 Dalt, distributed, 143, 351.
 Dare (?), 222, 6.
 Darted, uttered, 143, 364.
 Dased, 216, 174.
 Daunt, a check, rebuff, 145, 428.
 Dawes, days, 28, 118.
 Day, to die, 125, 130.
 Debruse, to bruise, 40, 264.
 Ded, dead, 26, 93; death, 81, 697.
 Deef, Def, Defe, deaf, 130, 300; 148, 504.
 Deel, dole, 215, 155.
 Dees, dais, 218, 242.
 Defaute, error, 22, 53.
 Defende, to forbid, 67, 208; 119, 416.
 Defoyled, defiled, 143, 370.
 Dele, to distribute, 115, 277.
 Delit, delight, 24, 65.
 Delve, to dig (pret. Dalf, Dalve, p.p. Dolven, Idoluen, Idolven), 113, 184.
 Deme, to judge, 83, 764.
 Dent. (*See* Dint.)
 Deol, dole, sorrow, 20, 21.
 Dep, Deop, deep, 32, 33, 172.
 Departe, to share, 143, 368.
 Derne, secret, 28, 123.
 Derworth, dear, precious, 195, 198.
 Dete, debt, 219, 287.
 Deyt, death, 195, 180.
 Dep, does, 24, 72.
 Dight, Dihte. (*See* Diȝte.)
 Dille, to hide, 108, 17.
 Dint, Dunt, Dent, blow, stroke, 141, 296; 204, 205.
 Dispitous, cruel, 143, 371.
 Diȝte (pret. Dihte, Diȝte), to set in order, dispose, set up, treat, 50, 51, 410; 88, 47; 123, 49; 126, 144.
 Dom, Dome, judgment, justice, 40, 270; 110, 70.
 Domesman, judge, 83, 764.
 Donne, dun, 144, 383.
 Doted, bereft of reason, 216, 174.
 Doute, fear, 48, 370.
 Dradde, dreaded, 54, 452.
 Draf, refuse, 141, 298.
 Dredi, afraid, 140, 258.
 Dreint, drowned, 138, 201.
 Dreuen, driven, 68, 217.
 Driȝt, Driȝtine, lord, 109, 60; 111, 119.
 Drok, drove, 18, 12; 141, 298.
 Drogh, Drouȝ, drew, 58, 489; 62, 4.
 Dros, dross, 147, 490.
 Drouknyng, swoon, 141, 309.
 Druȝe, dry, 142, 328.
 Druri, a love token, a precious gift, 108, 26.
 Dubbe, to deck, adorn, 127, 177.
 Dubbing, ornaments, 130, 282.
 Dude, did, 30, 140.
 Dum, Dom, dumb, 130, 300; 148, 504.
 Dunted, Dinted, struck, 138, 209.
 Duyk, leader, duke, 149, 522.
 Duȝti, doughty, worthy, 109, 29.
 Dwelful, doleful, piteous, 150, 7.
 Efson, Eftson, again, 24, 25, 77.
 Eft, afterward, 69, 252.
 Egge, edge, 136, 150.
 Eghen, eyes, 64, 82.
 Ek, also, 24, 81.
 Eld, Elde, old age, 22, 43.
 Encheson, reason, 38, 238.
 Ending, death, 120, 442.
 Enioynet, enjoined, 132, 44.
 Enqueri, to enquire, 38, 241.
 Ensoynet, excused, 132, 46.
 Entent, heed, 82, 708.
 Enter, entire, 196, 229.
 Eode, went, 26, 101.
 Eorþe, Erþe, earth, 20, 21, 33.
 Er, are, 67, 188.

Er, previously, before, ere, 28, 111.
 Erer, before, 223, 25.
 Ernde, errand, message, 22, 58.
 Erres, scars, wounds, 217, 218.
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 Erþliche, earthly, 50, 404.
 Escrie, to cry out, 169.
 Escte, asked, 22, 57.
 Etin, a giant, 118, 359.
 Euerich, every, 22, 50.
 Euerilka, every one, 82, 721.
 Euill, sore, 85, 844.
 Eysel, Eisil, vinegar, 133, 75.

Fa, foe, 63, 64.
 Fad, fed, 219, 280.
 Fade, faded, 66, 156.
 Falow, Falwed, withered, faded, 66, 156; 132, 28.
 Fand, found, 64, 65.
 Fanding, temptation, 70, 288.
 Far, fare, 62, 17.
 Far, Fare, proceeding, welfare, 80, 637; 95, 283.
 Fat, feedeth, 210, 4.
 Faunt, a child, 145, 424.
 Fawset, a faucet, 211, 25.
 Faȝt, fought, 118, 359.
 Fe, goods, 125, 112.
 Feble, poor, mean, 54, 458.
 Feere, fellow, companion, 147, 472.
 Fel, fell, fierce, 117, 335.
 Fele, to smell, 73, 421.
 Fele, Feole, many, 216, 177; 132, 50.
 Feond, enemy, 137, 185.
 Feor, far, 139, 257.
 Ferde, fearful, afraid, 121, 472.
 Ferdnes, fear, 122, 26.
 Fere, 'IN FERE' together, 74, 431
 Fere, whole, sound, 74, 436.
 Fere, to frighten, 174, 38.
 Ferlely, Ferly, marvellously, wonderfully, 119, 413; 85, 849.
 Fers, demands, 110, 98.
 Fest, feast, 220, 290.
 Festour, one who makes a feast, 220, 294.

Fette, Fett, fetch, 75, 485.
 Feynet, pierced (?), 132, 50.
 Fisc, fish, 32, 172.
 Flapped, struck, 176, 48.
 Flecche, 137, 179.
 Flemon, to banish, 216, 183.
 Fleoten, Flete, to flow, float, 216, 177; 32, 33, 179.
 Flesse, flesh, 110, 84.
 Fletynge, Fleotynde, floating, 32, 33, 180.
 Flitte, to remove, 73, 391.
 Flomb, fell (?), 139, 246.
 Flum, stream, 220, 296.
 Flyte, to strive, 216, 182.
 Fodder, 133, 77.
 Fode, creature, 217, 200.
 Folfile, to fulfil (pret. Folfuld), 19, 13; 140, 275, 278.
 Folliche, fully, 31, 146.
 Fon, foes, 36, 207.
 Fond, found, 26, 93.
 Fonge, to take, 137, 181.
 Forbed, forbade, 63, 52.
 Forbled, all covered over with blood, 191, 140.
 Forbrende, burnt up, 23, 50.
 Fordo, to put an end to, 70, 283.
 Fordolled, very dull, 141, 309.
 Forlete, forsake, give up, leave, 35, 203; 120, 429.
 Forlore, forlorn, ruined, wholly lost, 21, 20.
 Formast, first, 70, 288.
 Formader, first father, 62, 1.
 Foroldet, very aged, 25, 74.
 For-swong, scourged, flogged, 194, 169.
 Forte, until, 29, 114.
 Forward, covenant, 110, 80.
 Fot, fetched, 119, 420.
 Fouled, defiled, 132, 28.
 Foundement, foundation, 119, 391.
 Foundet, found (? tried), 148, 507.
 Fourteþe, Fourteneþe, fourteenth, 30, 31, 144.
 Foȝte, fought, 52, 412.
 Fram, from, 18, 2.
 Fraudes, fraudulent, 134, 108.

Fray, fright, 192, 146.
 Freo, free, gracious, 131, 1.
 Freond, friend, 135, 130.
 Frike, bold, 221, 329.
 Fulde, filled, 29, 120.
 Fulfilde, filled full of, 120, 426.
 Fun, Funden, found, 87, 3; 95, 308.
 Fund, ceased (?), 120, 432.
 Fur, far, 32, 170.
 Fur, Fuir, fire, 40, 41, 273.
 Fylde, field, 139, 257.
 Fyne, to cease, 91, 150.

Gaaf, gave, 154.
 Gad, goad, 211, 24.
 Gaf, gave, 168.
 Galwed, put on the gallows or cross, 132, 29.
 Galwes, gallows, 132, 31.
 Gast, ghost, spirit, 71, 334.
 Gastly, spiritual, 88, 48.
 Gat, heed, 210, 8.
 Gaudes, jests, tricks, 134, 104.
 Gelte, guilt, 132, 30.
 Ger (= Gar), cause, 72, 371.
 Gerne, diligently, 119, 423.
 Gerrard, the devil (? = Low Germ. *Gér-ard*, a miser), 64, 71.
 Gest, talk, 211, 29.
 Gidi, giddy, foolish, 58, 495.
 Ginne, begin, 135, 113.
 Gladliche, gladly, 38, 234.
 Godhed, Godhead, 221, 333.
 Godspellere, evangelist, 221, 320.
 Gome, Goome, heed, 34, 35, 192.
 Gome, palate, gum, 218, 250.
 Gost, spirit, 138, 201.
 Graid, prepared, placed, arranged, arrayed, 70, 299; 71, 351; 83, 753; 109, 43.
 Graithly, straight, direct, 128, 219.
 Gramed, enraged, 132, 24.
 Graue, to bury (pret. Groue, Grofe), 79, 603; 72, 364; 108, 14; 89, 84.
 Grede, to roar, cry out, 223, 15; pret. Gradde, 223, 23.
 Gredire, Gledeire, gridiron, 58, 59, 503.

Greipe, to prepare, 132, 31.
 Grete, to weep, 67, 184.
 Greyd (*see* Graid), 198, 44.
 Grise, to be terrified, 121, 476.
 Groche, Grucche, to murmur, 74, 443; 216, 170.
 Groued, grew, 66, 154.
 Grubbe, to dig up, 94, 267, 268.
 Grundin, ground, sharpened, 110, 91.
 Guarysshe, to heal, 155.
 Gude, good, 73, 421.
 Gudely, goodly, 71, 351.
 Gun (pl.), did, 91, 140.
 Gunfanoun, banner, 118, 384.
 Gylour, traitor, 139, 254.
 Gyn, Gynne, craft, deceit, 46, 331; 96, 318.

Ha, Habbe, to have, 18, 1; 139, 238.
 Hailse, to greet, salute, 113, 206.
 Hald, to hold, 87, 26.
 Hale, whole, 73, 403.
 Halghed, hallowed, 114, 211.
 Halwe, to hallow, 56, 486; 132, 27.
 Haly, holy, 75, 481.
 Ham, them, 108, 19.
 Hame, home, 70, 297.
 Hamward, homeward, 70, 314.
 Hasteliche, Hastiliche, hastily, 42, 43, 299.
 Hate, hot, 85, 850.
 Hayle, to pour, 132, 39.
 Heder, hither, 62, 15.
 Heerde, a herdsman, 141, 294.
 Heght, height, 69, 256.
 Heie, Heize, to lie, hasten, 28, 29, 115.
 Hele, salvation, 87, 2.
 Helm, crown (of head), 142, 321.
 Hend, hands, 71, 334.
 Henede, killed by stoning, 40, 263.
 Heng, hung, 34, 187.
 Henne, hence, 46, 335.
 Herdes, hards, tow, 81, 681.
 Herre, higher, 52, 428.
 Herting, comfort, encouragement, 88, 40.

Herye, *miswritten for Erþe*, earth, 223, 25.

Herynge, Heryinge, praise, 56, 57, 480.

Hest, a promise, 74, 424; 212, 60.

Hete, to promise, 71, 323; to assure, 89, 69.

Heteing, a promise, 75, 464.

Hette, Het, Hight, Hihte, Hiȝt, was called, named, 34, 35, 193; 42, 300; 109, 29; promised, 65, 135.

Hidose, hideous, 96, 332.

Hint, catch, receive, 114, 276.

Ho, Heo, she, 110, 73; 131, 4.

Hoke, hook, 215, 148.

Honden, hands, 33, 174.

Hondren = undern, the third hour, 223, 15.

Hone, delay, 109, 63.

Honestly, worthily, 76, 529.

Honouri, to honour, 56, 474.

Hor, their, 32, 173.

Hord, treasure, 136, 151.

Horle, to hurl, 140, 284.

Huld, Heold, held, 54, 55, 455.

Hulpun (pl.), helped, 195, 181.

Hy, haste, 62, 8.

Hy, they, 223, 29.

Hyne, hind, paltry fellow, 50, 395.

Ibede, entreated, 42, 291.

Ich, I, 19, 8.

Ich, each, 195, 208.

Ichabbe, I have, 20, 21, 23.

Ichet, I know, 44, 323.

Ichulle, I will, 18, 8.

Idolue, Idoluen, 42, 43, 303. (*See Delve.*)

Iflemed, Iflemd (*see Flemon*), 20, 21, 19.

Ifuld, filled, 35, 192; fulfilled, 25, 85.

Ifynde, to find, 22, 41.

Ignobylité, 161.

Ihered, Iheried, praised, 18, 19, 4; 46, 346.

Iheued, had, 20, 23.

Ihote, bidden, 28, 115.

I-knowe, known, acquainted, 38, 243, 249. To be iknowe = to acknowledge.

I-laced, bound, 31, 153.

Ileie, Ieye, lien, 32, 33, 181.

Ileued (*see Of-leued*), 20, 36.

Ileued, covered with leaves, 24, 78.

Ilk, each; Ilka, each one; Ilkdele, each part.

Ilk, same, 66, 147.

Illolled, lulled, 134, 83.

I-lome, frequently, 50, 398.

Ilpaid, ill-pleased, 64, 73.

Ilyke, alike, 75, 480.

I-mete, I-meetete (= I-meete), fit, of proper measure, 30, 31, 156.

I-mored, rooted, 28, 126.

Inogh, Inouh, Inouȝ, enough, 20, 21, 21; 69, 257.

I-name, p.p. taken, 39, 235.

In-oynt, anointed, embalmed, 224, 32.

I-piled, thrust, 132, 23.

Is, them, 46, 353.

I-sauȝ, I-sayh, saw, 43, 295; 61, 517.

I-seo, I-se, to see (pret. I-sei), 28, 124; 32, 161; 30, 31, 150.

I-slawe, slain, 21, 19.

I-somned, assembled, 38, 237.

Iualle, p.p. fallen, 54, 464.

Iuelle, complete, 24, 85.

I-weld, boiled, 58, 501.

I-wete, I-wite, to learn, know, 28, 131; 29, 132.

Iwis, truly, 56, 480, 486.

Iwon, trade, 26, 96.

Iȝeue, given, 44, 318.

Iapyng, sport, fun, 169.

Iorné, journey, 123, 48.

Kasten, p.p. of Caste, 125, 119.

Kecche, to drive, 201, 115.

Keighte, caught, 205, 258.

Keiped, closed (?), 205, 241.

Keȝt, drove away, 134, 102.

Kele, to cool, 65, 124.

Kelp, scabbard (?), 140, 283.

Ken, Kenne, to know, make

known (pret. Kend), 66, 140 ;
 90, 107 ; 132, 51 ; 89, 74.
 Kende, Kynde, kind, nature, natural
 disposition, 144, 390 ; 145, 405.
 Kenyng, sign, 128, 237.
 Kerue, to cut, 136, 151.
 Kest, pret. cast, 66, 168 ; 89, 87.
 Kinne, nature, 138, 224.
 Kiþe, to show (pret. Kid, Kud),
 80, 650 ; 89, 76 ; 121, 469.
 Knape, boy, 136, 142.
 Knaw, to know, 81, 706.
 Kowth, knew, 71, 348.
 Kued, evil one, devil, 196, 222.

 Lad, Ladde, led, 28, 122 ; 139, 253.
 Laghe, law, 116, 296, 297.
 Lak, fault, blame, 148, 509.
 Lakke, to blame, 145, 432.
 Lang, long, length, 71, 342 ; 116,
 316.
 Langer, longer, 68, 218.
 Lappe, to wrap, 69, 261.
 Lar, Lare, lore, 64, 75.
 Largely, freely, 74, 451.
 Last, leads, 22, 48.
 Lat, ceaseth, 210, 15.
 Lat, let, 65, 104.
 Lauedi, lady, 110, 71.
 Lause, release, 108, 4.
 Lave, to pour, 217, 220.
 Lawe, law, 217, 221.
 Lay, law, 42, 298.
 Lap, loth, 108, 12.
 Laȝt, took, 120, 443.
 Leche, physician, 138, 217.
 Lede, people, folk, 109, 37.
 Leef, dear, fain, 216, 188.
 Leete, let, 142, 324.
 Lef, leaf, 24, 74.
 Legge, to lay, 26, 89.
 Leir, lair, 200, 96.
 Lely, loyally, faithfully, 87, 10 ;
 89, 69.
 Lend, to dwell, abide, 64, 80 ;
 67, 174.
 Leng, longer, 46, 333.
 Lenkith, Lenth, length, 73, 393 ;
 125, 103.
 Leof (Leoue, def. and pl.), dear,
 21, 36 ; 136, 147.
 Leone, to lean, 134, 90, 93.
 Leop, leapt, 144, 385.
 Leorne, Lerny, to learn, 32, 33, 164.
 Leopi, weak, feeble, 147, 483.
 Ler, loss, 210, 9.
 Lerd, learned, 96, 347.
 Lere, bare, 24, 73.
 Lere, to teach, 26, 27, 102.
 Let, delay, 66, 143.
 Lete, forsake, give up, 216, 172.
 Lett, delay, 122, 10.
 Leude, lewd, unlearned, 96, 347.
 Libbe, to live, 21, 39.
 Lift, left, 50, 391, 392.
 Ligge, to lie (*Liggen*, lien ;
Ligand, lying), 32, 166 ; 62,
 14 ; 89, 89.
 Lihtyng, Liȝtinge, lightning, 46,
 47, 352.
 Like, to please, 123, 46.
 Liking, pleasure, 67, 174 ; 79, 608.
 Lim, Lym, limb, 20, 21, 32.
 Lite, Lyte, little, 216, 178.
 Lite, remission, 112, 137.
 Lith, member (of body), 67, 197.
 Loddere, knave, 146, 450.
 Logge, lodging, dwelling, 146, 458.
 Logh, laughed, 71, 329.
 Loked, Looked, ordained, devised,
 133, 57 ; 145, 423, 433.
 Lolle, lull, 214, 138.
 Lomb, lamb, 141, 288.
 Loren, Lorne, lost, ruined, 118,
 373 ; 146, 458.
 Lotede, lay hidden, 223, 27.
 Loud, openly, 122, 13.
 Loue, Louing, Loueing, praise, 75,
 459 ; 81, 701.
 Louerd, lord, 54, 456 (margin).
 Loute, to do obeisance to, to
 worship, 34, 198.
 Lope, harm, sin, 139, 231.
 Lulle, 133, 80 ; 213, 84.
 Lumpyng, heavy, 141, 311.
 Lure, loss, 135, 115.
 Lute, Luytel, little, 36, 219 ; 37, 219.
 Luþer, vile, 35, 183.

Ma, to make, 63, 63 ; Mase, make, 95, 311.
 Maister, Mayster, master, victor, 36, 37, 212.
 Maistrie, victory, mastery, 36, 219 ; 125, 109.
 Mankunde, mankind, 18, 2.
 Manslauȝt, manslaughter, murder, 30, 138.
 Mapped, terrified, mated, 216, 175.
 Mar, Mare, more, 113, 195.
 Mased, amazed, 216, 175.
 Maste, greatest, 114, 210.
 Maugrefe, curse, 111, 125.
 Maumet, idol, 34, 197.
 Maumetry, idolatry, 90, 122 ; 124, 72.
 May, maid, 148, 514.
 Me, one, 56, 482.
 Med, mead, meadow, 24, 66.
 Medle, to mix, 139, 233.
 Melle, to mix, 204, 220.
 Mende, amends, 119, 415.
 Mene, to recollect, 92, 175 ; to signify, 63, 42.
 Mene, to moan, 78, 566.
 Meneing, remembrance, 78, 590.
 Mensk, to honour, 114, 209, 212.
 Mekell, great, 64, 98.
 Menȝé, Meyn, retinue, attendants, 73, 400 ; 115, 264 ; 122, 4.
 Meode, mead, 139, 233.
 Merk, dark, 139, 230.
 Merk, mark, 79, 633 ; to mark, 117, 350.
 Messagere, messenger, 110, 68.
 Meste, most, 136, 164, 168.
 Met, measure, 79, 621 ; meet, 220, 292.
 Mete, to measure, 30, 152.
 Meynt, mingled, 151, 31.
 Mid, with, 46, 331.
 Mikil, great, much, 114, 229.
 Milse, Milee, mercy, 18, 19, 11.
 Minne, Min, Myn, Mynne, to recollect, bethink, 145, 411 ; 138, 222 ; 114, 218 ; to talk of, mention, 134, 91.
 Mirknes, darkness, 93, 223.
 Mis, missing, sin, wrong, 66, 150, 157.
 Misfare, misfortune, 118, 366.
 Missay, to slander, 111, 128, 130, 131.
 Mistrowand, misbelieving, 74, 442.
 Mo, more, 28, 113.
 Mochel, much, 215, 159.
 Mode, mind, 177, 43.
 Moght, Muȝt, might, 71, 342 ; 110, 81.
 Mon, man, 132, 34.
 Mon, moan, 131, 3.
 Mone, moon, 144, 384.
 Monslauht, manslaughter, 31, 138.
 More, a root, 18, 5.
 Mot, may, 38, 240.
 Moun, may, 182, 89.
 Mouwe, mockery, jest, 134, 103.
 Mow, may, 192, 145.
 Muche, great, 36, 206.
 Muchedel, a great part, 36, 207.
 Mun, must, 95, 312.
 Munde, mind, 18, 1.
 Murie, pleasant, 24, 64.
 Musell, to muzzle, 213, 95.
 Mustraunce, manifestation, 120, 448.
 Mysuarynge, misbehaving, 50, 398.
 Na, no, 114, 257.
 Nabbe, have not, 45, 321.
 Namlich, especially, 170, 9.
 Nan, Nane, none, 68, 242 ; 118, 368 ; Nanne (a. m.) 22, 45 ; Naues, nonce, 127, 178 ; Na wiȝt, nought, 111, 131.
 Nas, was not, 24, 82.
 Naþeles, nevertheless, 44, 307.
 Neddre, serpent, 24, 75 ; 117, 335.
 Neght, to approach, 74, 435.
 Neih, Neiȝ, Ney, near, nigh, 20, 21, 22.
 Neise, nose, 111, 107.
 Nele, Nule, will not, 20, 21, 22.
 Nelyn, will not, 150, 20.
 Nemil, nimble, 113, 182.
 Nempne, Nempnen, to name, 20, 29 ; 43, 300.

Neoȝe, nine, 28, 118 (margin).
 Ner, nearer, 22, 56.
 Nesch, soft, 143, 353; 217, 201.
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CORRECTIONS.

Page 8, line 20, *for their speech (counsel) read it.*

Page 12, line 1, *for redeemed read redeemedst.*

Page 17, line 6 from bottom, *for we read þe.*

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BY

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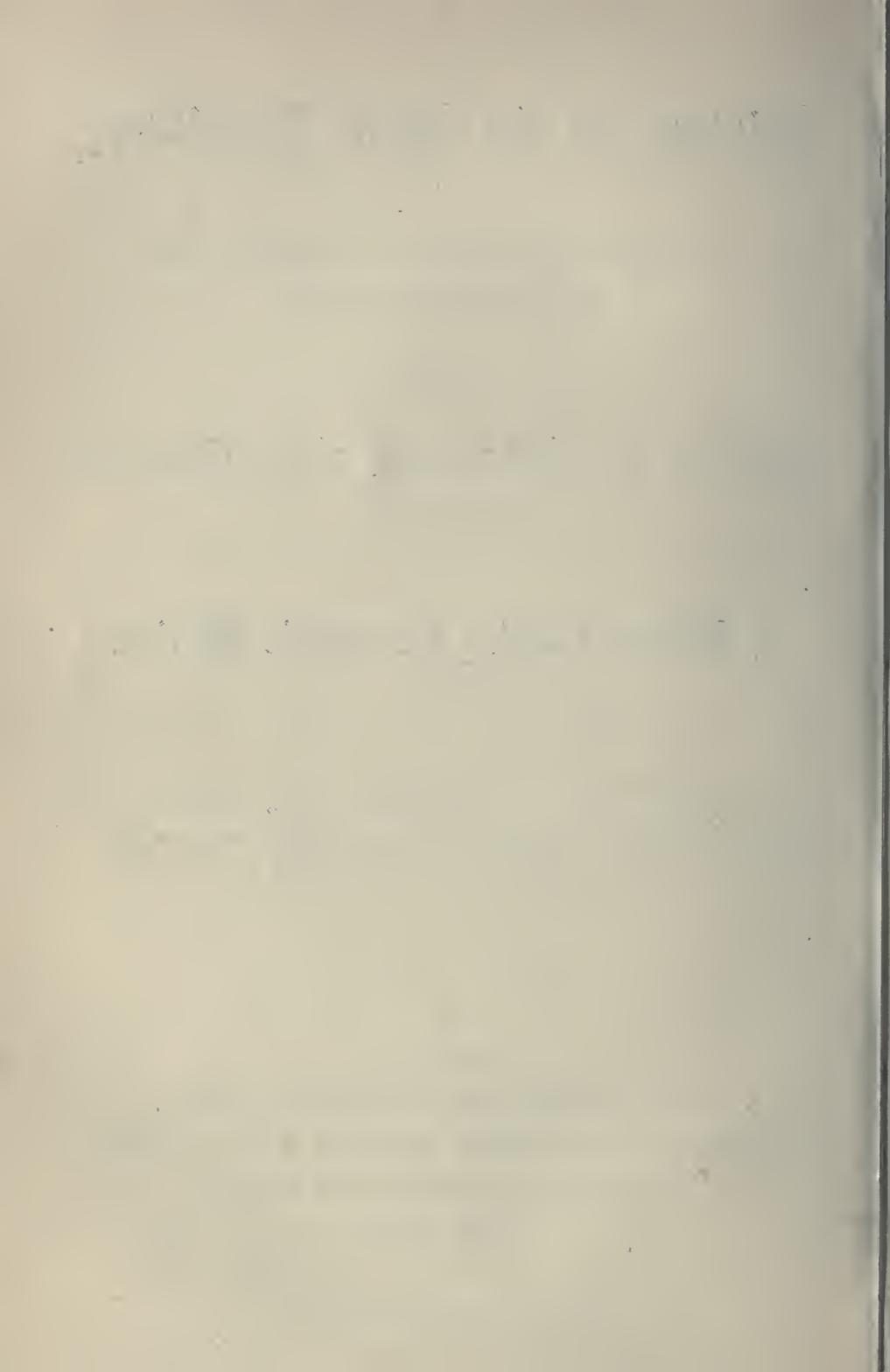
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P R E F A C E.

THE following very curious version of the Cross-legend is taken from the twelfth-century MS. Bodley 343. As the volume containing the hitherto unprinted homilies from this manuscript—they will be included in my edition of Old English Homilies in preparation for the Early English Text Society—may not appear for some little time, Dr. Furnivall has kindly allowed me to publish this legend separately, as being the only one in the MS. possessing any special interest for the student of medieval literature.

The two Latin versions and the one in Old French prose which will be found in the Appendix, are included on account of their close relationship to the English *Rood-tree History*.

I was also fortunate enough to find the Old French poem, still unpublished, which is the direct source of those portions of the *Cursor Mundi* which deal with the history of the Cross-wood and the Cross from the time of Moses, and I have printed extracts from it on p. 63 ff. A careful comparison of it with the *Cursor Mundi* will, no doubt, help to throw light on the text of the latter.

In the Introduction I have endeavoured to determine the relationship between the *Rood-tree History* and the versions allied to it, and also the relationship of this group to the important group of Cross-legends represented by Meyer's *Latin Legend*.

The *Ormulum* notes and the Middle English *Compassio Marie*, the latter an early specimen of the Cheshire

dialect, have been included at Dr. Furnivall's suggestion. The former appeared, in a somewhat shorter form, in the *Academy* in 1890, and the latter is a translation, slightly added to, of an article published in Germany a year and a half ago.

As, in accordance with Dr. Furnivall's wish, I have accompanied my edition of the *Rood-tree History* with a translation, a glossary was unnecessary. It may, however, be well to call attention here to the following words, as being earlier instances than had hitherto been recorded: *to die* (cf. note to p. 14, l. 25), *hoop* (cf. note to p. 22, l. 9), *root*, p. 4, l. 26, *to egg on* (cf. note on page 71). Compare also the note on the etymology of *gin* on page 72.

In conclusion I wish to acknowledge my obligation to Messrs. Madan and Macray of the Bodleian Library for their help in determining the age of the MS., and to Mr. Bickley of the British Museum, to whose kindness I owe a transcript of the Harleian Latin Prose version. My best thanks are also due to Professor Paul Meyer of Paris, through whose mediation I was enabled to have a copy made of the Old French poem, a portion of which he was good enough to collate himself with the MS.

I wish also to thank my friend, Professor Zupitza, who kindly looked through a part of the proof sheets, and Professor Adolf Tobler, of Berlin, who readily gave me most valuable assistance in preparing the Old French portions for the press.

Many thanks are also due to Professor Suchier, of Halle, who having himself announced his intention of publishing a number of Latin versions of the Cross-legend, including the Harleian and Cambridge versions, and the Judas story, at once very kindly waived his prior claim in my favour.

A. S. NAPIER.

OXFORD, August, 1893.

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LIST OF SOME OF THE CONTRACTIONS USED¹.

A = Old French version of Andrius, cf. pp. xii and 41.

Ca = Cambridge Latin version, cf. pp. xii and 41.

CM = Cursor Mundi, cf. p. xxiii.

Db = Dboec van den Houte, cf. p. xix.

F = Old French poem, cf. pp. xxiii and 63.

H = Harleian Latin version, cf. pp. xii and 54.

Legend = Meyer's Latin 'Legende,' cf. p. xxxi.

ME. = Middle English.

OE. = Old English.

R = History of the Rood-tree, printed pp. 2-35. It is also referred to as 'Rood-tree.'

WS. = West Saxon.

X = The original of the 'Rood-tree' group, cf. pp. xxxv and xlivi.

¹ For the titles of books, of which the authors' names only are mentioned, cf. § 2.

ERRATA

Page xlvi, line 30. *For beed read been*

„ 1vii, line 32. *After ængles insert and Saxon Chronicle (Laud MS.)*

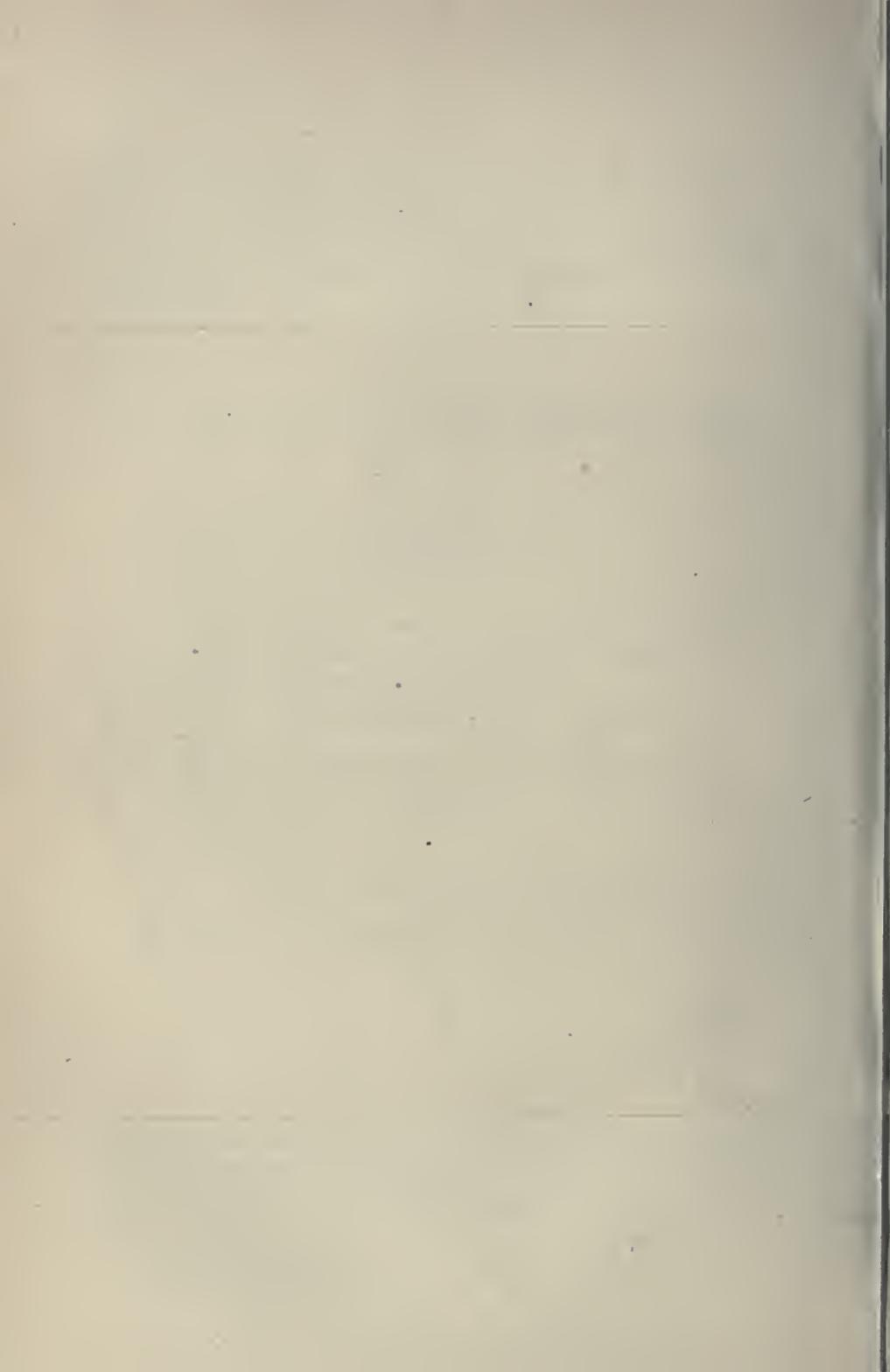
„ 38, line 42. *For 233 read 235* *

„ 79, line 2. *For þat þe were read þah þe were*

„ 79, bottom line but one. *For siche read sich*

History of the Holy Rood-tree (E. E. T. S. No. 103)

Wulfstan (ed. Napier); whilst Aeltric's pastoral Epistle is printed in *Ancient Laws and Institutes of England* (ed. Thorpe). The remaining fourteen, which are still unprinted and of which the *Rood-tree* forms one, will be included in my collection of homilies to be published by the Early English Text Society.



INTRODUCTION.

CHAPTER I.

DESCRIPTION OF THE MANUSCRIPT. BIBLIOGRAPHY.

§ 1. *The Manuscript.*

MS. Bodley 343 (formerly NE. F. 4. 12), from which the *History of the Rood-tree* is published, is described by Wanley, p. 15. It is a folio MS. containing 205 leaves, and appears to have been written about the third quarter of the twelfth century. With the exception of some few pieces in Latin and one or two smaller pieces in English (cf. *Anglia*, v. 289 and xi. 6) its contents consist of English homilies, nearly all of which are copies of preconquest originals and most of which have already been printed, at any rate from other MSS. Fifty-one of them are to be found in Aelfric's *Homilies* (ed. Thorpe); three are, or will be, included in Aelfric's *Lives of Saints* (ed. Skeat); three are in Assmann's *Angelsächsische Homilien*, and nine in Wulfstan (ed. Napier); whilst Aelfric's Pastoral Epistle is printed in *Ancient Laws and Institutes of England* (ed. Thorpe). The remaining fourteen, which are still unprinted and of which the *Rood-tree* forms one, will be included in my collection of homilies to be published by the Early English Text Society.

§ 2. *Bibliography* ¹.

(a) Literature referring to the earlier history of the wood of the Cross down to Christ's passion.

1. Wilhelm Meyer, *Die Geschichte des Kreuzholzes vor Christus* (*Abhandlungen der k. bayer. Akademie der Wissenschaften*, I Cl. vol. xvi. 103). München, 1881.

2. R. Morris, *Legends of the Holy Rood*. London, 1871 (Early English Text Soc. No. 46).

3. A. Mussafia, *Sulla leggenda del legno della Croce* (*Sitzungsberichte der Wiener Academie, phil.-hist. Classe*, 63, 165). Wien, 1869.

As Meyer gives an exhaustive account of the literature on the subject up to the date of the appearance of his monograph, I need not repeat it here, but will merely give references² to books and articles which have appeared since, or which, if published earlier, are not mentioned there.

4. S. Berger, *La bible française au moyen âge*. Paris, 1884.
5. J. Bonnard, *Les traductions de la bible en vers français au moyen âge* (Paris, 1884), pp. 49, 89, 192, 230.
6. M. Gaster, *Literatura populară Română* (Bucarest, 1883), p. 284 (contains two Roumanian versions of the legend of the wood of the Cross).
7. A. Graf, *Miti, leggende e superstizioni del medio evo* (Turin, 1892), chapter iv and p. 175.
8. W. Hertz, *Die Rätsel der Königin von Saba*, in the *Zeitschrift für deutsches Alterthum*, xxvii. 19.
9. C. Horstmann, *Archiv für das Studium der neueren Sprachen und Litteraturen*, lxxix. 465.
10. A. von Keller, *Fastnachtsspiele aus dem 15. Jahrhundert. Nachlese*. Stuttgart, 1858 (contains a German prose version).

¹ Whenever, in the following pages, any one of the works enumerated here is referred to, the name of the author only will be given, followed by the

number of the page. Wilhelm Meyer is referred to simply as Meyer.

² References 4, 5, and 6, I owe to Prof. Suchier.

11. R. Köhler, *Zur Legende von der Königin von Saba*, in the *Germania*, xxix. p. 53.
12. Paul Meyer, *Romania*, xv. 326; xvi. 49, 227, 244, 252.
13. J. de Rothschild, *Le mystère du viel Testament* (Paris, 1878), vol. i. p. lxxii.
14. G. Schirmer, *Die Kreuzeslegenden in Leabhar Breac*. Leipzig, 1886.
15. H. Suchier, *Denkmäler provenzalischer Literatur und Sprache* (Halle, 1883), i. 165, 525, 620.
16. L. Wirth, *Het heilige Kruis en de Denensage te Breda*. Groningen, 1893.

(β) Literature dealing with the legend of the Finding of the Cross by St. Helena¹:-

1. R. A. Lipsius, *Die edessenische Abgar-sage* (Braunschweig, 1880), p. 67 ff. (important for the origin and growth of the Helena legend).
2. O. Glöde, *Untersuchung über die Quelle von Cynewulfs Elene* (*Anglia*, ix. 271; cf. also *Literaturblatt für germanische und romanische Philologie*, 1887, p. 261).
3. A. Holder, *Inventio sanctae crucis*. Leipzig, 1889.
4. E. Nestle, *De sancta cruce*. Berlin, 1889 (contains Syriac versions with German translation. At the end N. gives references to the literature on the subject).

CHAPTER II.

OTHER ALLIED VERSIONS OF THE CROSS-LEGEND.

I PROPOSE, in this chapter, to consider a number of versions of the Cross-legend which are nearly related to the *History of the Rood-tree (R)*, and as a comparison with them serves to throw light on the probable development of the legend preserved in *R*, it may be well to give a brief sketch of their contents. The

¹ Some of the works mentioned under (α) also treat of this part of the subject.

versions in question are: *The Cambridge and Harleian Latin prose versions (Ca, H)*; *The Andrius fragments (A)*; *Dboec van den houte (Db)* and the Low German translation; *Cursor Mundi (CM)*; *The Old French poem (F)*. These versions, together with *R*, constitute the *Rood-tree* group. Three of them (*H, Db, CM*) contain also the early history of the wood of the Cross, beginning with the sending of Seth to Paradise, but, as this part is wanting in *R*, and as there is good reason for believing that it was wanting in the original from which all the members of this group are ultimately derived, I only give an analysis of the portion of the history which begins with Moses.

§ 3. *The Cambridge (Ca) and Harleian (H) Latin versions, and the Andrius fragments (A).*

The Cambridge version, which will be found on page 41, is taken from a twelfth century MS. in the University Library. The last leaves of the MS., which breaks off near the end of § 15, are unfortunately lost, but there can be little doubt, as a comparison with *A* and *R* shows, that the lost portion was identical with §§ 16-18 of *H*.

The Harleian text, printed on p. 54, is evidently the work of a scribe who had at least two distinct versions of the Cross-legend before him, one of which was identical with *Ca*¹, whilst the other was closely related to Meyer's Latin *Legend* (cf. p. xxxi); from these two he borrowed, following sometimes the one, sometimes the other. Of the §§ 1-15 of *H*, §§ 1, 2, 6, 7, 8, 9, and 11 are identical with the corresponding paragraphs of *Ca*, and to these may be added §§ 16-18 (see above). The contents of §§ 1^b, 3, 4, 10, 14, and 15², on the other hand, agree with Meyer's Latin *Legend*, although the wording is different. The only paragraph in *H* which has nothing answering to it either in *Ca* or the *Legend*, is § 8^b (the tree, growing in circumference,

¹ It cannot have been the Cambridge MS. itself, as in a number of cases *H* has preserved the better

reading, e.g. p. 50, l. 6.

² Cf. Suchier, p. 199, and Meyer, p. 166.

burst the rings, which fell into the cistern and being drawn out, were hung in the temple, etc.).

The fragmentary version of Andrius in Old French prose, which is printed on page 41, was published, in part, by Mussafia, pp. 202-6, from the only known MS. in the National Library at Paris, which dates from the end of the thirteenth century. Paul Meyer had previously called attention to it in the *Revue Critique*, i. pp. 222-3, where he also printed the Sebile episode. The author names himself in the MS. (fol. 380^a): *Ceste estoire trouua Andrius li moines escrive en Latin tout mot a mot si come uous orres chi en Franchois*. This is followed by the legend of Adam and Eve, translated from the Latin *Vita Adæ et Evæ* (cf. W. Meyer, *Abhandlungen der k. bayer. Akad. der Wiss. I. Cl. vol. xiv. 1879*, p. 245), after which, without any break, comes the portion of Andrius' work which I have published.

A comparison of the Old French text with *Ca* shows that the former is a faithful translation of the latter, and that *Ca* is the Latin original to which Andrius refers. The Cambridge MS. was not however the one actually used by Andrius, as is evident from the interpolated § 12 in *Ca*, of which we find no trace in *A*; but, unless we assume that on p. 50, l. 6 two scribes independently omitted the same line—and that is not impossible—the Cambridge MS. and Andrius' original must have been very nearly related. It has already been mentioned that the lost portion of *Ca* was, in all probability, identical with §§ 16-18 of *H*. We are further justified in assuming that in Andrius' original (also, very possibly, in the Cambridge MS., as well as in the one from which *H* was copied) these paragraphs were followed by another, the contents of which corresponded to § 19 of Andrius (short epitome of the Cross-tree history from Moses to Solomon, the betrayal by Judas, and the cock story). This can have been none other than the Latin *Judas story*, which is found independently in a number of MSS., and which is printed on page 68 (cf. also p. xlvi). The scribe of the Harley MS. purposely left out the cock story and otherwise shortened (cf. p. 63, l. 2). That *X* (the original of the *Rood-tree* group) also contained this *Judas story* is rendered

probable by the fact that we find it in *F* and *CM*, where it appears incorporated with the narrative.

The Latin MS. which Andrius translated, the MS. from which the Harleian scribe copied, and the existing Cambridge MS., are all three obviously derived (probably with intermediate links) from one MS. which I will denote by *κα*. With the exception of one or two unimportant points¹, *κα* can only have differed from the existing *Ca* in that it did not contain certain obvious interpolations (§ 12, which *A* shows to have been interpolated, and probably most of § 3 and § 10), but did contain the missing §§ 16–18, as in *H*. With these limitations we may regard the existing *Ca* + §§ 16–18 of *H* as representing *κα*, which probably also contained, as an independent appendix, the *Judas story*.

But *κα* was not only the parent manuscript of *Ca*, *A*, and *H*; there is good reason for assuming that it was also practically identical with the original version from which all the members of the *Rood-tree* group are ultimately derived. A discussion of this point is, however, reserved for § 9.

I append a brief account of the contents of *Ca* and *A*.

§ 1. Contains a short introductory exhortation.

§ 2. After crossing the Red Sea, Moses and the children of Israel came to the desert of Sur, where they wandered for three days without finding water. They pitched their tents on the plain, and next morning Moses saw three rods, of cypress, cedar, and pine, round his resting place. Awed by the sight he neither dared to touch them nor to remain there, so he hastened to Helim, where they found seventy palm-trees and twelve springs of water, near which they encamped. On the following morning the rods appeared again, and again Moses did not dare to move them, but prophesied that they signified the Trinity. Thence he came to Raphidim, whose waters were so bitter as to be undrinkable, whereat Moses and the host with him were in great tribulation. After sunset they betook themselves to rest, and

¹ That is, points where either *H* or *A* have preserved a better reading: e.g. p. 50, l. 6, where *κα* no doubt contained the missing line, as in *H*.

next morning Moses beheld the rods for the third time¹. By divine inspiration he drew them out and placed them in the bitter waters, which at once became sweet.

§ 3². In the third month after leaving Egypt they came to the desert of Sinai. Having put the rods in water, Moses ascended the mount and remained there forty days fasting. When he returned, bearing the tables of stone, his face shone so that the children of Israel could not look upon it, but fell to the ground in terror, begging that Moses should speak to them, and not God, lest they should die. Veiling his face, therefore, he made known to them all that God had commanded him. Having made the tabernacle, Moses removed it outside the camp and went thither daily. The cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses. When the cloud was lifted from the tabernacle, they journeyed and, led by it, came to the wilderness of Pharan. The children of Israel cried out for flesh and were punished. When they came to Mount Or Aaron died, and Moses, travelling thence, entered the land of Moab, and having ascended Mount Nebo, died and was buried by God himself in a place known to no one.

§ 4. Before Moses' death he had put the rods in the ground, as God had commanded him. They remained there, neither increasing in size, nor losing their foliage, until the time of David. One night³ there appeared to him an angel who bade him cross the Jordan, on the further side of which the Lord would show him the three rods placed there by Moses, which signified the Trinity. David obeyed and encamped on the plain beyond Jordan, and next morning saw the three rods standing round his couch. He prayed to God to reveal to him whether these were the rods he had been sent to seek, and being informed that they were, he drew them up and took them with him rejoicing. On the way to Jerusalemi many who were infirm were healed.

§ 5. Hearing of the sickness of a great man named Ioxilus, he hastened to him, and he was cured by the rods.

¹ From here to § 10 is wanting in Andrius.

² The greater part of this paragraph

is probably interpolated.

³ It was in the tenth year of his reign, as appears from p. 48, l. 10.

§ 6. Before David crossed the Jordan there met him four Ethiopians, who prostrated themselves before the rods. Forthwith their blackness and hideousness departed from them and they became white and fair.

§ 7. When the king had crossed the Jordan a leper who had lived in a mountain cave for 160 years, saw him and prophesied: 'To-day he shall come to me who shall heal me of this infirmity.' These words were scarcely uttered when David's horse stood still, the hand in which he was holding the rods was extended, and a flame issued from them which moved towards the leper's cave and burnt the leprosy from him. He arose healed and accompanied David.

§ 8. Arriving at Jerusalem in the evening, David placed the rods overnight in a spring near his garden, but by the morning they had taken root so firmly that they could not be pulled out. The king therefore had his garden enlarged and the spring enclosed within it. By the end of the first year the rods had grown together to one tree. Though the lower part of the tree was joined together forming one single trunk, in the upper part the three branches remained separate, each retaining its original nature (the one being cypress, the second cedar, and the third pine), and every year David had a silver ring fastened round the top, so as to make it grow together. Thus at the end of each year a new ring was added, higher than the one of the previous year, the old ring being, at the same time, enlarged so as to allow for the increase in circumference. This went on for thirty years, by which time the rods had become a mighty tree, higher than all the trees of Lebanon and of more noble foliage, and the king often went and prayed under its shade.

§ 9. When the tree began to bear fruit, David set about collecting the materials for a temple. But when they were collected, the Lord told him that not he, but his son Solomon was to be the builder.

§ 10. David therefore called an assembly of the people and informing them of God's will, addressed his son and gave him the pattern of the temple, the materials, &c. Then follows an

account of the building of the temple. When¹ the work was near completion, the builders were in want of a beam, and though they searched everywhere, they could not find a suitable one; so they persuaded the king to have the tree which stood in his father's garden cut down. The thirty silver rings were hung, by Solomon's command, in the temple, in honour of his father and himself, and were afterwards given to Judas as the price of our Lord's betrayal.

§ 11. The tree when cut was two cubits longer than the other beams, but, when raised to its place, it measured two cubits less than the rest². When it was taken down again, it was again found to be two cubits longer. All efforts to fit it were fruitless, it grew longer and shorter alternately, for it had been, before the foundation of the world, predestined to form the cross of Christ. So, after repeated trials, it was left in the temple, where it remained until the time of our Lord's passion. The workmen sent to find another suitable tree met with one that same day.

§ 12³. contains an account of Solomon's wealth, &c., from the Bible. It is altogether wanting in *Andrius*.

§ 13. Many miracles were performed by the tree after Solomon's time. A certain priest named Ciritius (*in Andrius he is named Orifeus*) wishing to have it, sent 100 men to fetch it, and as they were unable to stir it, he went himself with a large multitude. But even then the tree could not be moved, so they tried to cut it into three pieces, when forthwith a large fire sprang up and burnt the priest and sixty (*Andrius*, forty) of his men with him.

§ 14. There was a certain woman named Sabilla (*Andrius*, *Sebile*) who, having entered the temple, seated herself inadvertently on the holy beam, when fire straightway rose from it, burning her garments behind. She cried out that Christ, the life and salvation of all, should be crucified on the tree—she herself not knowing what she said—and the fire vanished. The Jews, hearing her name Christ, beat her almost to death and cast

¹ *Andrius* begins again here.

² There is a line wanting here both in *Ca* and *A*, cf. p. 50, l. 6.

³ This paragraph is evidently an

interpolation.

her into prison ; but an angel came and comforted her, telling her not to fear for a crown of gladness was prepared for her, and henceforth she should be called, not Sabilla, but Susanna. The angel returned to heaven and the Jews put Susanna to death.

§ 15. Many years after, when the time of Christ's passion was at hand, the wretched Jews could find no tree whereon to hang the Saviour of the world. Caiphas therefore sent 300 men to fetch the tree from the temple, but they could not move it. Then Caiphas ordered them to go again and to cut off ten ells and to make the cross therewith. They did so, the cross was made, and carried out by Christ Himself, and Christ was crucified upon it¹.

§ 16. The remainder of the sacred beam lay in the temple until the time of the emperor Constantine. When the latter had attained to the imperial dignity, he sent his mother Helena to Jerusalem to seek for the holy cross. After she had found it, she entered the temple, where she saw the remaining part of the tree, and learning what it was and whence it had come, she prayed God to reveal to her what she should do with it. An angel, who appeared to her in her sleep, bade her have it cut into four parts, which were to be distributed to the four quarters of the earth. She did so, leaving one part in Jerusalem, and sending a second to Rome and a third to Alexandria, whilst the fourth she took with her to Constantinople. She also took half of the cross with her to Constantinople.

§ 17. After the cross had been found and identified by the raising to life of a dead man, the nails were also discovered ; and again an angel appeared to Helena in her sleep, telling her to make a bit of the nails and to fasten them to Constantine's bridle. She did so, and took the bit with her to Constantinople. Wherever the emperor went, he always put the bit on his horse, and there proceeded from its mouth, as it were, a flame of fire, and all who beheld the miracle were converted. Seeing this the emperor travelled about the whole country converting the people in this way and afterwards returned to Constantinople. After

¹ Here the Cambridge MS. breaks off.

the completion of three years, on the injunction of an angel, he took the nails from the bridle, and fastened them to the wood of the cross, and there they are held in great honour.

§ 18. O, how great are the merits of St. Helena, who was permitted to find the holy and glorious cross, and was afterwards accounted worthy to discover the sacred nails! For, coming to her son Constantine, she gave him the bridle adorned with the sacred nails, and the emperor, whenever he rode out, always put the bridle on his horse. All who saw him riding were in terror, for a flame of fire and a shining light were seen, for more than a mile, issuing from his horse's mouth. O, happy emperor, to whom such a privilege was accorded! For within the space of three years many thousands were converted, and at the expiration of that time an angel appeared to him, telling him that he had now fulfilled the will of God and that his time was at hand, and bidding him return to Constantinople. He did so, and had the nails taken from the bridle and deposited with the cross, where they are still held in great veneration.

§ 19. The early history of the tree from the finding of the rods by Moses down to the building of the temple and the felling of the tree is very briefly epitomized. Then the author passes on to the betrayal of Christ by Judas, who receives the thirty silver rings as a reward. Returning home the latter tells his mother, and then follows the cock story.

§ 4. *Dboec van den Houte (Db) and the Low German version.*

Dboec van den houte is a Dutch poem of 780 lines preserved in MSS. of the fourteenth and fifteenth centuries, embracing the history of the wood of the cross from Adam to the Crucifixion. It was published by J. Tideman in the *Werken uitgegeven door de vereenigtingter bevordering der oude nederlandse letterkunde*. Leiden, 1844¹. In this edition Tideman also printed a short Dutch

¹ The best manuscript of *Dboec* which the variant readings are given is not MS. *H*, on which Tideman has based his edition, but MS. *S*, of at the foot of the pages; cf. Meyer, p. 154.

prose version derived from the poem. In the fourteenth or fifteenth century *Dboec* was translated, almost line for line, into Low German. This Low German poem has been printed several times; most recently by Carl Schroeder, *Van deme holte des hilligen cruzes*, Erlangen, 1869, and again in 1877, another MS. having meanwhile been found, in the *Jahrbuch des Vereins für niederdeutsche Sprachforschung* (Jahrgang 1876), p. 88. (On the relation of the various MSS. of translation and original, cf. Schroeder in the *Jahrbuch*, p. 110, and Meyer, p. 154.)

In 1483 Jan Veldener published in Culenbergh a Dutch poem of sixty-four four-line stanzas, each stanza illustrated by a wood-cut. This was reprinted in facsimile, together with the wood-cuts, by Berjeau (London, 1863), and by J. Ashton, *The Legendary History of the Cross* (London, 1887). An edition, with only a few of the woodcuts, is to be found in Dibdin's *Bibliotheca Spenceriana*, iii. 350. This version is apparently derived from *Dboec*, but it contains in addition the 'Invention and Exposition of the Cross,' borrowed, as it seems, from one of the ordinary versions.

Dboec begins with Seth's mission to Paradise. From the three pips placed by him under Adam's tongue there sprang three rods which remained green until the time of Moses.

§ 2¹. After leading the children of Israel across the Red Sea, Moses wandered with them through the desert, where they suffered thirst for three days. They pitched their tents in the vale of Ebron, Adam's burial place, and next morning Moses saw the three rods standing round his bed. He moved thence to Ellem, where there were seventy palm trees and twenty springs of water. Here they encamped, and next morning Moses again saw the rods, and prophesied that they betokened the Trinity. He left them there, not daring to touch them, and journeyed with the children of Israel to the land of Raphadyn, where they found the waters bitter. Moses retired to rest, and next morning [he saw the rods again, as he had done twice before²]. He knelt down and

¹ The paragraphs correspond to those of *Ca* and *A*.

² This third appearance of the rods is not expressly mentioned in any of

the known MSS. of *Dboec*, but it occurs in one of the MSS. of the Low German translation.

prayed, and then, by God's direction, pulled them up and put them into the waters, which were thereby rendered sweet.

§ 3. From thence he came to Mount Sinai, which he ascended, leaving the rods in a spring. After remaining on the mountain for forty days with God, he came down, bearing with him the ten commandments.

§ 4. Then he took the rods to the kingdom of Moab, where he planted them and never saw them again. There they remained for many a year, green both in winter and summer. In the tenth year¹ of his reign an angel appeared to David in his sleep, and bade him cross the Jordan and fetch the rods, which he should find growing there. He set out on his journey, and coming to a fair spot in the land of Moab, encamped, and next morning saw the three rods standing round his bed. He prayed God to reveal to him whether these were the ones he had come to seek, and being told by a voice that they were, he drew them out and took them with him. Whenever sick men were touched by them they were healed.

§ 5. This came to the ears of a great man named Bixillus², and he was cured by the touch of the rods.

§ 6. Before they reached the Jordan they met three Moors, whose black skin became white on being touched by the rods.

§ 7. When they had crossed the Jordan, they came to a mountain wherein had long dwelt a leper; he was 130 years old. That day he had prophesied, 'To-day will come one to me that shall heal me from my sickness.' When David drew near, a flame started from the rods towards the mountain and consumed all the man's disease, so that when they came up to him they found him healed.

§ 8. On David's arrival at Jerusalem in the evening, the rods were placed in a spring, and the next day they were found to be so firmly rooted that they could not be pulled out. They had, moreover, grown into one stem at the base, branching above into

¹ Cf. *Dboec*, l. 473.

² Other MSS. spell the name *Bexillus* and *Brixillus*; in the Low

German translation it appears as *Vexillus* and *Lixsillus*.

three boughs. The king had his garden enlarged so as to include the tree, and silver rings were put round it every year for thirty years, and these same rings, which many people called 'penninghe,' were afterwards given to Judas. David often sat under the tree and prayed there.

§ 9. As a man of war God would not permit David to build the temple. That was reserved for Solomon.

§§ 10-11. During the building the workmen, wanting a beam, sought everywhere for a suitable one, but finding none, they obtained from Solomon an unwilling assent to their proposal to cut down the holy tree. Proving at one time too short and at another too long, it was laid in the temple together with the silver rings, and the same day the builders found a tree which answered their purpose.

§ 14. A woman named Sibilla came and thoughtlessly sat down on the tree. Her clothes catching fire, she prophesied, and was thrown by the Jews into a deep dungeon. They illtreated her so that she died in the prison. The tree was then dragged out of the temple and laid as a bridge over a brook, in order that it might be trodden under foot.

§ 14^a. The queen of Saba came to Solomon to hear his wisdom, and when she arrived at the brook over which the holy tree was laid, she would not cross by it, but waded barefoot through the stream. Solomon questioned her as to the reason of this, and she replied that the hope of the world should hang on the tree. Thereupon the king had it taken with great honour to the temple and placed at one of the doors, all the other doors being walled up, so that everyone who entered the temple to pray, should do obeisance to the tree.

§ 14^b. After Solomon's death Roboam came to the throne, and after him Abia. The latter stripped the tree of the gold and precious stones with which it was adorned, and had it dragged out of the temple, and the Jews buried it twenty fathoms deep in the ground. It happened afterwards that a piscine was dug at the very spot where the tree lay buried, and it came floating up in the water. An angel descended daily into it and stirred

the water, and whoever entered it first after the angel was healed.

§ 15. When Jesus was condemned to be crucified, one of the bystanders called out that the tree which was floating in the piscine would serve to make the cross of. It was fetched, a third part of it cut off and fashioned into the cross, which Christ Himself bore to Calvary. The poem ends with the crucifixion.

§ 5. *The Cursor Mundi (CM) and the Old French Poem (F).*

The *Cursor Mundi* was edited by R. Morris, Early English Text Society, 1874-77. In this poem the cross story is found incorporated with the rest of the narrative in the following passages: ll. 1237-1432 (Seth's mission to paradise); ll. 6301-6368, 6659-6666, 6937-6946 (Moses); ll. 7973-8978 (David and Solomon); l. 15,961 ff. (Judas and his mother); l. 16,543 ff. (Crucifixion); l. 16,861 ff. (the Jews bury the three crosses); l. 21,347 ff. (the finding of the cross). These passages relating to the cross legend are, in most cases, quite distinct from the rest of the story, although they are inserted in their chronological order. In all probability the author of *CM* had before him a legend dealing exclusively with the cross story, which he incorporated with his longer narrative, inserting the several parts in their proper places in his history. This legend, whence the author of *CM* borrowed the cross story, or rather those portions which deal with the history of the wood from Moses, down to the finding of the cross by St. Helen, I believe that I have been fortunate enough to find in the following Old French poem.

MS. Français 763 (formerly 7181. 3) of the Bibliothèque Nationale in Paris, contains, foll. 267-277, an Old French poem (*F*) of 1783 lines on the history of the cross wood from Moses to the Crucifixion and on the finding of the cross. This MS., which dates from the fourteenth century, is mentioned by Bonnard¹, p. 85, but he wrongly regards the poem on the cross as forming part of the longer poem, a metrical version of sacred

¹ Bonnard (p. 89) prints as a specimen the Sibilla episode, l. 932 ff.

history, which immediately precedes it in the MS. As the head librarian, Professor Delisle, to whom I applied for information, kindly informed me, the two are entirely distinct. I have since been able to procure a copy of the whole of the cross poem, of which I give an account below. That this poem¹ is the source of *CM*² is shown by the fact that not only is the narrative practically identical in both (cf. the following abstract), but that a large portion of the *CM* version corresponds almost line for line with *F*, as a glance at the specimens printed in the appendix³ will show. Moreover, in a not inconsiderable number of instances the author has actually retained unaltered the rhyme words of his original. Compare the following:—

<i>F</i>	<i>CM</i>	
355 De cedres, de pins, de lorie[r]s.	O cedre, o pine, and o lorrer.	8235
399 Et le chier propiciatoire.	þe gilden oyle, þe propiciatori.	8281
427 Li face, qu'il est homs de pais.	For he sal be a man o pes.	8313
461-2 Li rois fit uenir Bersabee,	Forþi hir enterd Bersabe,	8341-2
Que ere sa femme et priuee.	þe quen, his spouse, and his prive.	
601-2 Qui est plantes entre les sorz	þat planted was betuix þaa	8487-8
	flours,	
Des aigues qui ont lou droit cors.	þar þe stremis held þar curs.	
611 De ci lai que li filz Marie.	Bituix and he quam bare Mari.	8497
617-8 Pour quant ce truisen parchemin,	Als written es in parchemin,	8503-4
Que ciz nasqui de cel pepin.	þat it com ute o þat pepin.	
869-7 Que nous n'an heussiens uostre	þat þou þarfor lepe not in ire,	8800-02
ire.		
Li arbres de uostre iardin	þe tre þat es in orchiard þin,	
Mettroit toute l'ouuraige a fin.	Wald bring ur were ful wel to fin.	
939 Dou tref dit une prophecie.	Als wit a voice o propheci.	8904
1143 Ausinc dura iusque a complie.	Fra þe middai to complin.	16861
1283 Et moi et mon signor Anfire.	Me and mi lauerd sir Ansire.	21475
1307-8 'Amis,' dist la reigne Heleinne,	'Godd wat, freind,' þan said	21497-8
	Eline,	

¹ The MS. of the French poem used by the author of *CM* contained, in a number of cases, more correct readings than MS. 763. Cf. notes on

pp. xxvi, xxix, and xxx.

² The author of *CM* was also acquainted with the Latin *Legend*, cf. p. xlvi.

³ Cf. p. 63.

‘Quite seras et hors de peinne.’	‘Pou sal be quite of al þi pine.’
1371-2 Et ot molt gloriouse uoiz Saluale fust de [MS. fiten] la croiz.	And spak wit a blithful voice, 21551-2 þe tre þus hailsand o þe croice.
1409-10 Quant la dame oi la raison, Uers deu a fait une orison.	Quen sco had herd al þis resun, 21581-2 þan can sco mak hir orisun.
1425-32 L'une laissai en la cite Ou temple par auctorite ; Et l'autre em porta avec soi A sun fil Costantin, le royst. Encontre li uont li baron O molt riche procession, En l'iglise sainte Sophie Ont la croiz si bien establie.	þe tan sco left in þat cite, 21597-604 Als in stede of auctorite ; þe toþer lede hir wit, Eline Until hir sun, king Costantin. To mete hir yode mani barun, Wit gret and fair processiun, Wit-in þe kirc of sant Soffie, þar ha þai sett it richelie.
1524 Et senefia cest cypres.	þat wel bitakend þat cipres. 21673 Toquils he heild his hend on 21693-4
1543-4 Tant con facoit de ses mains croiz, Hauoit de sun puiple la uois [so MS.].	croice, Ai haid his aun folk þe voice.
1706 Et li fondemens de clergie.	Fondement of ur clergi. 21739
1761-2 En Costantinoble et en France En a fait deusaintemonstrance.	In Constantinopil and in France 21795-6 Godd has mad mani mustrance.

To these may be added the following, which will be found printed in Appendix II (p. 63):—

Cf. *F* 31-2 with *CM* 6303-4

„ 78-9	„ 6355-6
„ 86	„ 6367
„ 159	„ 8007
„ 164-7	„ 8015-18
„ 216-7	„ 8069-70

Cf. *F* 223 with *CM* 8076

„ 257	„ 8112
„ 270	„ 8126
„ 288	„ 8146
„ 303-4	„ 8161-2
„ 325	„ 8186

The following is an abstract of *F* and *CM*¹ :—

§ 2² (6301). Moses and the children of Israel having crossed

¹ *CM* also contains the early history of the cross wood, taken from the *Legend*.

² The paragraphs correspond to those of *Ca* and *A*. The portions

printed in italics are contained only in *F*, whilst those enclosed in square brackets are only found in *CM*. The numbers in round brackets indicate the lines in *CM*.

the Red Sea, came to *Elyn* [Syria], where they suffered greatly from want of water. On the following morning Moses saw the three rods standing round the spot where he had slept, but did not dare to pull them up. During the day they went further seeking water, and on the second and third mornings, the rods again appeared to Moses. He then knew that they betokened the Trinity and pulled them up. The bitter waters at *Raphindin*¹ were made sweet by the rods being dipped into them. Wherever Moses went, he always bore the wands with him, and they ever remained in flower and leaf.

§ 3 (6361). When he went up Mount Sinai, he hid them, and when he fasted, he put them in the ground. (6659) A tabernacle was made and the rods put in it. (6913) Moses died and was buried in an unknown spot by God Himself.

§ 4 (6937). Before his death he planted the rods in a secret place, where they remained until David's time. (7973) When David had ruled for *ten years* [about twelve years], an angel appeared to him and told him to cross the Jordan and to proceed to the country where Moses lay buried. There he should find the three rods brought by Moses from the place *where he had found them* [called Helim]. David obeyed, and finding the rods, recognized them at once. All three were growing from one stem which, above, separated into three branches. David drew them up and returned.

§ 5 (8055). On the way David turned aside to see a rich man who had been sick for many a day. At the sight of the rods he wept and was healed.

§ 6 (8069). Proceeding further, they met four Saracens all black and misshapen. Their strange appearance is described at some length. Kissing the rods, they at once became white and shapely, and returned to *the desert* [Ethiopia].

§ 7 (8133). David then came to a *fountain*² [mountain] where dwelt a hermit who had been afflicted with leprosy and other

¹ *Raphindin* is not mentioned in *CM*, but I think it not impossible that in the original MS. line 6347 ran: *Sipen pui fund in Raphindin.*

² *CM* has the correct reading here. The other versions show that the reading *fontaine* in *F* is merely an error of the scribe's for *montaine*.

infirmities for *forty* [thirty] years. The night before he had dreamt that he was in paradise, and that David had *moistened* [washed] his body with a wand, and that he was healed by it. Soon after he awoke, David came near, and a flame, starting out of the rods, penetrated right into the hermitage. The leper, kissing the rods, was cured and accompanied David. They came to the Jordan and David took the rods in his hand. The waters parted aside, and all crossed over.

§ 8 (8191). Having arrived at Jerusalem, the king pitched his tent outside the town, and put the rods in the *hard ground* [in a cistern with lamps and men to guard them¹]. Next morning they were so firmly rooted that they could not be pulled out [and David, seeing this, exclaimed that all nations ought to fear the Lord. As God Himself had planted the rods, he would not have them moved]. The spot was enclosed and a garden made, and a silver ring was put round the tree to strengthen the stem and also to measure its growth, a fresh ring being fastened round it every year for thirty years, and the old one being each time removed. David often walked and prayed under it.

§ 9 (8263). One day, whilst sitting under the tree, it occurred to David that he would build a temple. He was told by an angel that this task was not for him, the man of war, but for his son Solomon, the man of peace. After consulting with his queen Bersabe, he determined to make Solomon his heir, and he was therefore educated accordingly. He, too, loved the sacred tree, and often sat under its shade, learning many things under it. He became king after his father. In a vision he was offered the choice between three gifts—strength, riches, or wisdom. He chose the last. He gave judgement between the two women.

§§ 10-11 (8757). At the time when the temple was being

¹ This is taken from Meyer's Latin *Legend* (cf. Chapter III): 'reposuit illas in cisterna quadam . . . appositi sunt quidam custodes et luminaria.' In fact, for the whole of this passage (ll. 8206-8230), the author of *CM* has followed the Latin *Legend* as well as *F*. In accordance with the latter he has represented the rods as so

firmly rooted that they could not be moved, whilst from the *Legend* he took the entirely different reason for their being left standing: viz. that it was because God Himself had planted them there. It was from the *Legend* too that he borrowed David's exclamation at the sight of the miracle.

built, the tree began to wither, and people said it was dying of old age. The workmen, who had been seeking far and wide for a suitable beam, asked leave to cut the tree down, and Solomon, seeing no other course open to him, gave his consent. But when hewn and lifted to its place, it would not fit, and after the workmen had tried in vain for three days, the tree was laid in the temple together with the thirty silver rings, which were afterwards given to Judas. The builders found a tree suitable to their purpose the same day.

§ 13 (8871). After Solomon's time there came a priest with 700 [500] men and tried to take the holy tree away, but it could not be moved. Then the priest endeavoured to cut it with an axe, but it burst into a blaze and destroyed them all. The priest's name was *Arillus* [Cirillus].

§ 14 (8890). A lady, *Sebile* [Maximilla] by name, came to the temple to pray, and sat down, unawares, on the holy tree. Her clothes caught fire and she prophesied, whereupon the Jews seized and beheaded her. An angel came and bore her soul to heaven, and said that she was called Christian¹. *The tree remained in the temple.* [The Jews thereupon threw the tree into a pool called 'piscina probatica,' but, in consequence of the miracles of healing performed there, they took it out again, and laid it as a bridge over the brook of Siloe, in order that the treading of sinful men's feet might destroy any virtue there was in it. After that, Sibebe came from afar to hear Solomon's wisdom. She would not cross by the tree, but after kneeling down in honour of it, she waded through the stream. After discussing many things with the king, she went home, and the tree lay there for many a day, but at the time of Christ's passion it was in the temple.]

§ 19 (15961). After the betrayal of Christ by Judas, the latter went home to his mother and told her what he had done. She replied that he would be shent—'Christ will be slain, but will rise again.' 'He will no more rise again than this boiled cock,' answered Judas. Scarcely had he uttered the words, when

¹ F, *Dit qu'ele ot nom crestienne*; CM, following the *Legend*, adds that CM, *And said pat cristian sco hight.* she was the first martyr.

the cock rose out of the pot, more beautifully plumaged than before, and crew. This was the same cock that crew when Peter denied his Lord.

§ 15 (16,543). When Christ had been condemned, the Jews went to the temple to fetch the holy tree, which was lying there, in order to make the cross. But 200 men sent by Caiphas could not stir it, so a portion was cut off and the cross made within the temple itself. But when ready, it could not be moved, and Christ was therefore brought thither, and Himself carried it out. (16,859) After the crucifixion the cross blossomed from noon until evening. Joseph of Arimathia took the body and buried it. He would fain have taken the cross too, but the Jews refused to let him have it, and themselves secretly buried it together with the crosses of the two robbers.

§ 16¹. *When Constantine had received baptism* [(21,347) In the night before a great battle a vision of the cross appeared to the emperor Constantine, on which was written: 'Herein shalt thou have victory.' He caused a similar cross to be made and borne before him in the battle, and thus gained the day. Then] he despatched two messengers, *Bensillas and Amphire*² [Benciras and Ansiers] to Jerusalem to his mother Helena. She had, at that time, a Christian goldsmith with her who owed money to a Jew. According to the terms of the agreement, the goldsmith was either to repay the money or to forfeit its weight of his own flesh. As he could not do the former, the Jew demanded the latter, and Constantine's messengers, who had now arrived in Jerusalem, were called upon to give judgement. Their decision was, as in other versions of the well-known story, that the Jew might take the money's weight of flesh, but must beware of spilling a single drop of blood. The Jew began to upbraid the messengers for

¹ This part of *CM* was also published separately, from the Fairfax MS., by Morris, in his *Legends of the Holy Rood*, p. 108.

² In *F* the second messenger's name is written *Amphire, Anfire*, in the nominative, as well as in the oblique case. The forms in *CM* are

interesting as they preserve the Old French difference between the cases, which the English author must have taken over unaltered from his original. They are: 21413 *Ansiers*, nom. (:messagers, plur.); 21443 *Ansiers*, nom. (:fers); 21475 *Ansire*, acc. (:ire).

their decision, but judgement was given against him. He then offered to show Helena where Christ's cross was, if she would remit the penalty imposed upon him. She granted his request, and allowed him time for the necessary enquiries. The place where the three crosses were buried being revealed, they were dug up and carried to the city, where the raising of a dead man to life shewed which of them was the Holy Rood. It was then borne to the temple, and there they found the remainder of the beam from which the cross had been made, and which had been lying in the temple ever since the time of Christ's passion. A sweet odour from it filled the temple, and a learned Jew informed the queen what it was. Then she prayed to God to reveal to her what she should do with the *beam*¹ [cross], and an angel appeared and told her to cut it into four parts, one of which was to remain in the temple, the second to be brought to Rome, the third to be sent to Alexandria, and the fourth to be taken to Constantinople. She did as she was directed and placed the fourth part in the church of St. Sophia. Then follows a description of the virtues and symbols of the cross, &c., which is considerably shortened in *CM*.

§§ 17-18 (21,777). Helena sought also for the nails, and when they were found, she had *them fastened to* [a 'work' made of them for] Constantine's bridle. Wherever he rode, his bridle *emitted fire and flame* [had the brightness of fire], and many that saw it were converted. Constantine used the bridle thus for *four*² [three] years, after which time, his end drawing near, he took the nails from the bridle and put them beside the cross, and many miracles have since been wrought by them in Constantinople and in France. *One of the nails is now at St. Denis, together with the crown.* 'I myself,' says the author, 'have seen and kissed them.' [Now

¹ As the other versions (*R*, *A*, *H*) show, it was the remainder of the tree, which was lying in the temple, and not the cross, that Helena was directed to divide into four pieces. *CM* is therefore quite wrong. But even *F* is not free from confusion: the word *fast* (the word employed just before in speaking of the beam

lying in the temple), is, it is true, used here (l. 1412), but a few lines further on (l. 1423) we read: *La croiz prant, .iii. pars en fit.* The mistake was a very natural one for a careless scribe to make.

² *CM* has here preserved the correct reading: *R*, *A*, and *H* all have *three years*.

the crown, together with the nails, is at St. Denis. This is the story of the cross, but others tell it differently, and say that it was a man named Judas, who found the cross, and that he was afterwards made bishop and called Quiriacus. And when he had found it the devil threatened him with vengeance.]

CHAPTER III.

THE LATIN LEGEND AND THE VERSIONS DERIVED FROM IT.

§ 6. *The Latin Legend.*

In his *Geschichte des Kreuzholzes vor Christus* Meyer gives a full account of the earlier and simpler forms of the cross story, tracing its development and growth through six chief stages. The first five of these I shall pass over, proceeding at once to his sixth stage, which is represented by the Latin prose version termed by Meyer the *Legende*¹, from which most of the later versions are derived. As this Latin *Legend* is also the source of most of the Middle English cross-poems (cf. § 7), and as, moreover, it is evidently related to *R* and the versions considered in chap. ii, I here give a brief account of its contents.

Adam, when weary of life, sent his son Seth to Paradise to ask for the promised oil of mercy. Instead of this, the angel gave

¹ In the following pages I shall refer to this simply as the *Legend*. It is printed in Meyer, p. 131; Suchier, p. 166; Horstmann, p. 465; and a portion of it in Mussafia, p. 197. On the two slightly different versions cf. Suchier, p. 526. Its popularity is attested by the considerable number of MSS. still existing, as well as by the numerous translations of it into most of the European languages which were made during the following centuries, and of which Meyer gives an account in his seventh and eighth groups. I subjoin a list of the MSS. of the Latin *Legend* so far as they are

known to me; no doubt others exist. In London: MSS. Royal, 8. E. 17 (13th cent.); 8. D. 4 (14th cent.); MS. Arundel 226 (15th cent.); Sloane MS. 289 (15th cent.); MS. Harley, 495 (15th cent.). Oxford: MS. Laud, 471 (13th cent.); MS. Bodley, 636 (15th cent.); MS. Rawlinson, A. 423 (15th cent.); MS. Douce, 88 (14th cent.); Queen's Coll. MS., 213 (15th cent.). Munich: Lat. MSS., 3433 (15th cent.); 27,006 (15th cent.); 11,601 (an abridged version, 14th cent.). Vienna: MS. 4373 (15th cent.).

him three pips from the tree, of the fruit of which Adam had eaten, and told him to put them under the tongue of his father, who would die within three days after his return. Seth did so, and buried his father in the vale of Ebron; and from the three pips there sprang three rods, of cedar, cypress, and pine, each one ell in length. They remained in Adam's mouth until the time of Moses, never increasing in size or losing their greenness.

When Moses had led the Israelites from Egypt across the Red Sea, he came with them to the vale of Ebron, where they encamped. In the evening the three rods, which were standing in Adam's mouth, appeared to them, and Moses, taking them, cried out, 'Truly, these three wands signify the Trinity.' A sweet fragrance filled the whole host, and they believed themselves already in the land of promise. Moses wrapped the rods in a clean cloth, and always carried them with him during his forty years' wanderings in the desert. And when any in the host were bitten by snakes or other poisonous reptiles, they were healed on kissing the rods.

At Meribah Moses struck the rock, and the water gushed forth, but he was told by the Lord that, as he had not sanctified His name, he should not lead the children of Israel into the land of promise. Recognizing that his end was near, Moses went to the foot of Mount Thabor (*var. lect.*, Oreb), and planted the rods. Excavating himself a sepulchre near them, he entered it and died.

A thousand years later David was exhorted by the Holy Spirit to go to mount Thabor (Oreb) in Arabia, to seek the rods which Moses had planted. David did so, the same sweet odour again manifesting itself when they were cut. On the return journey people afflicted with divers complaints were healed.

On his arrival in Jerusalem, David put the rods in a tank overnight, leaving lights and watchmen with them, but when he returned in the morning, he found that they had taken root and grown together. At the sight of this miracle, he exclaimed, 'Let all nations fear the Lord, for He is mighty in His works.' Unwilling to move what God Himself had planted, he surrounded the rods with a wall, and silver rings were put round the tree,

one each year for thirty years, to measure its growth. Under the tree David repented of the great sin which he had committed. Beginning to build the temple in expiation of his sins, he was told that not he, but his son Solomon was to erect it. When the temple was being built, the workmen, not finding a suitable beam elsewhere, cut the holy tree down and shaped it to a beam. But when cut, it would not fit, so Solomon commanded that it should be placed in the temple (*var. lect.* before the doors of the temple), as an object of veneration to all entering.

A certain woman named Maximilla, entered the temple and incautiously sat down on the sacred beam, when her clothes caught fire, and she began to prophesy, as in the other versions. The Jews having dragged her out of the city, stoned her, and she was the first martyr who suffered death for Christ's name.

The beam was then thrown into the '*probatica piscina*,' but, in consequence of the miracles performed there, the water being moved by an angel and the sick healed, they drew it out and placed it across the brook of Siloam (*trans torrentem Syloaticum*). There it lay until Sybilla, queen of the South, came to Jerusalem to hear Solomon's wisdom; she would not cross it, but drawing up her garments, waded the stream with naked feet and prophesied. The beam remained there until Christ's passion.

When Christ was condemned to death, one of the Jews suggested that they should take the royal tree, which lay outside the city. A third part of it was cut off, and the cross made from it, and when they had had the cross brought (*var. lect.*¹ had caused Simon, a Cyrenian, to bear the cross) to Calvary, Christ was crucified on it.

§ 7. *Versions derived from the Legend.*

The following English versions are directly derived from the *Legend* and preserve its characteristic features. They may therefore be regarded as forming a distinct group (the *Legend* group) as compared with the versions described in chapter ii.

(a) *Story of the Holy Rood*, printed in Morris' *Legends, &c.*, p. 62, from MS. Harley 4196, beginning, 'When Adam oure form

¹ Cf. Meyer, p. 166, and Suchier, p. 199.

fader dere.' In this version, as also in the next (b), the author used the *Vita Adæ et Evæ*¹ as well as the *Legend*.

(b) *Canticum de Creatione*, edited from MS. Trinity Coll., Oxford, 57, by Horstmann, *Anglia*, i. 303, and reprinted in *Altenglische Legenden*, Heilbronn, 1878, p. 124. It begins, 'Jhesu Crist, hevene kynge.'

(c) A version in long lines contained in the South English Cycle of Legends, and edited by Morris, *Legends, &c.*, p. 18 (from MSS. Ashmole 43, Harley 2277, and the Vernon MS.), and by Horstmann, in *The Early South English Legendary*, E. E. T. Soc., 1887, p. 1 (from MS. Laud 108). This version, which is to be found in a considerable number of MSS. (cf. the preface to Horstmann's edition) frequently differs in the arrangement of its various parts. Only the first 184 lines treat of the history of the wood previous to Christ, the remainder of the poem dealing with the Invention and Exposition of the Cross. Of these 184 lines the first 156 follow the *Legend* closely²; for the rest, 157-184, the author evidently borrowed from Jacobus de Voragine's *Legenda aurea*³.

Translations of the *Legend* in Old French prose and verse are numerous. Cf. P. Meyer, *Revue critique*, i. 222-3; Mussafia, p. 185; Meyer, p. 150 ff.; Berger, pp. 90, 182, 345, 353, 408, 425; P. Meyer, *Romania*, xv. 326; xvi. 252.

For the Provençal versions, cf. Meyer, pp. 131, 150; Suchier, p. 166; A. Graf, *Giornale di filologia romanza*, iv. 99.

Other versions, also derived from the *Legend*, in German, Swedish, Icelandic, Italian, and Cornish, are described by Meyer, p. 149 ff. To these may be added the Irish version, published by Schirmer, p. 7.

¹ Cf. *Abhandlungen der k. bayer. Akad. d. Wiss.* I. cl. xiv. Bd. 1879, p. 187.

² But cf. note, p. xxxvii.

³ Meyer, p. 151, further mentions a prose *Lyff of Adam and Eve*, printed by Horstmann, *Altengl. Legenden*, p. 220. This only deals with the Adam period, but, as Meyer points

out, the author of it used the *Legend* as well as the *Vita Adæ et Evæ*.

We also find a distinct reminiscence of the *Legend* in the *York Mystery Plays*, ed. L. Toulmin Smith, p. 339, where the cross is made of the tree

'þat laye overe þe lake,
men called it þe kyngis tree.'

CHAPTER IV.

RELATION OF THE ROOD-TREE VERSIONS TO THE LEGEND AND TO EACH OTHER.

§ 8. *Relation of the Rood-tree group to the Legend.*

THE versions considered in the foregoing chapters obviously fall into two groups: the one comprising the *Legend* and the versions directly derived from it (cf. § 7); and the other, the *Rood-tree* group, consisting of *R*, *Ca*, *A*, *F*, and *CM*¹. The members of the latter group, whilst differing considerably amongst themselves, possess a number of features in common which distinguish them from the *Legend*, and justify us in assuming that they are ultimately derived from a common original, in which these distinguishing features already existed, and to which I shall, in future, refer as *X*. At the same time there are points of agreement between the two groups which show that the *Legend* and *X* are, in some way, connected with each other. In investigating this relationship the chief questions to which an answer must be sought, are: Is the *Legend* derived from *X*, or vice versa? Or do they both come from a common source? Meyer, p. 156, is of opinion that *X*, or rather, the members of the *Rood-tree* group then known to him², are a later development from the *Legend*; but I shall endeavour to show that neither of them is borrowed from the other, the features which the two groups possess in common being due to their common source.

The main points of agreement are the following:

- (1) The rods are found by Moses³, who always carries them about with him and performs miracles by their means.
- (2) David, commanded by God, goes in search of the rods and brings them to Jerusalem.

¹ On the position of *H*, cf. § 3.

² *R*, *Ca*, and *F* were, of course, not known to Meyer. The other three members of the group, *Db*, *A*, *CM*, he

regards as derived from the *Legend*.

³ In the earlier forms of the Cross-wood story, Meyer's first five stages, no mention at all is made of Moses.

(3) They are placed overnight in a spring or tank, and in the morning have taken root and are left there.

(4) They grow together, forming a single tree, round which silver rings are fastened every year for thirty years.

(5) The tree, when cut down, proving unsuitable for use in the temple building, is laid in the temple.

(6) The Sibylla-Maximilla episode.

(7) At the crucifixion a portion of the tree is cut off and the cross made therefrom.

The chief points which, on the other hand, distinguish the *Rood-tree* group from the *Legend*, are shown by the following table :—

Legend.

1. The cross-tree story is brought into connexion with the Adam legend.

2. Moses finds the rods in the vale of Hebron in the evening. They are standing in Adam's mouth. When they are drawn out by Moses, a sweet fragrance fills the whole place. He wraps them up in a clean cloth.

3. Those bitten by snakes are healed by the rods. Moses strikes the rock³ and water gushes forth.

4.

Rood-tree group.

The history begins with Moses (*Db* and *CM* borrow here from the *Legend*).

After crossing the Red Sea the Israelites suffer from want of water. The three rods appear to Moses, standing round his bed on three¹ successive mornings and in three different places (on the second occasion in Elim², on the third in Rephidim). Not until the third morning does Moses dare to pull them up.

The bitter waters at Rephidim⁴ are made sweet by the rods.

When Moses ascended Mount Sinai, he put the rods in water (*Ca*, *Db*), or hid them (*CM*, *F*).

¹ Reduced in *R* to two.

² Cf. note on p. 37.

³ In *CM* (l. 6391) the striking of the rock is mentioned, but it is not brought into any sort of connexion

with the Cross-story and is obviously taken from some other source.

⁴ Rephidim is confused with Marah (Exod. xv. 23).

5. A thousand years later, at the bidding of the Holy Spirit, David went to Arabia to Mount Oreb, where he found the rods. A fragrant odour again filled the place.

6. The miracles performed by the rods during David's home-ward journey to Jerusalem are only briefly hinted at: *regrediente David occurserunt ei diversis morborum generibus oppressi qui virtute sancte crucis salvabantur.*

7. The rods planted over night are not removed next day because God Himself had planted them, and had performed a miracle on them.

8. Under the tree David repented of the great sin which he had committed.

9. The holy tree, proving unfit for use as one of the beams of the temple, *artifices perquisierunt trabem idoneam.*

In the tenth year of his reign, an angel appeared to David, bidding him cross the Jordan to find the rods. In the morning he saw them standing round his couch. In answer to his prayer God revealed to him that these were the rods he had been sent to fetch (*Ca*, *Db*, shortened in *F*, *CM*).

The miracles are specified: (i) Roxilus (*Ioxilus*, &c.) is healed. (ii) A varying number¹ of black men are made white. (iii) A leper, dwelling in a mountain cave, prophesies David's coming, and is healed by a flame which, issuing from the rods on David's approach, consumes the leprosy².

The rods planted over night are not removed next day because they had taken such firm root that it was impossible to pull them out³.

The holy tree, proving unfit for use as one of the beams of the temple, the workmen find another one *that very same day.*

¹ Probably the original had 'four,' as in *Ca*, *F*, *CM*.

² The third miracle is very slightly altered in *F*, *CM*.

³ The version in the *South English*

Legendary (cf. § 7 c) agrees in this point with the *Rood-tree* versions, the other English members of the *Legend* group (§ 7 a and b) follow the *Legend*.

10.

11.

12. The Jews stone Maximilla to death. She is the first martyr.

13. The beam is thrown into the piscine. Removed thence on account of the miracles, it is used as a bridge, which Sibylla refuses to cross. It remains there until the time of Christ's passion.

14. *Pergentes continuo Judei extra civitatem* (where the beam was still lying over the brook) *tertiam partem trabis sancte inciderunt et fecerunt inde crucem dominicam.*

15.

The thirty silver rings are deposited in the temple and afterwards given to Judas.

Cericius (Ciritius, Orifeus, &c.) tries to remove the beam from the temple, but is burnt (wanting in *Db*).

The Jews torture Sibylla¹ and cast her into prison; an angel comes to comfort her and tells her that she shall henceforth be called Susanna. She is put to death (*R, Ca, A*). *Db* mentions only the prison, not the angel; whilst in *CM* and *F* there is no prison, but the angel comes and tells her that she shall be called 'Christian.'

The beam remains in the temple until the time of Christ's passion (altered in *Db* and *CM*).

A large number (*300 R, Ca, A, 200 F, CM*) of Jews sent by Caiaphas to fetch the tree out of the temple, cannot move it. A third part is therefore cut off, the cross is made in the temple, and Christ Himself carries it out (altered in *Db*).

The cross and nails are found by Helena, &c. (wanting in *Db*).

¹ The author of *CM*, following the *Legend*, has altered to Maximilla.

Of these differences between the two groups one of the most important is the fact that, in the *Rood-tree* group, the tree remained lying in the temple from the time of Sibylla's (= Maximilla's) death to that of Christ's passion, whilst in the *Legend*, it was thrown into the piscine and afterwards served as a bridge which Sibylla, queen of the South, refused to cross. That the *Rood-tree* group, in one respect at least, represents the original most faithfully, is evident. The two prophetesses of the *Legend*, the Maximilla, who sits on the tree, and the Sibylla, who will not cross the bridge, are really one and the same person; so that these two incidents in the *Legend*, although entirely differentiated in form, are in fact a repetition of what, in the original tradition, was but a single one: namely, that Sibylla, queen of Sheba¹, on seeing the tree, prophesied concerning it. This double introduction in the *Legend* of what was originally the same incident, is obviously the result of the amalgamation of at least two distinct versions of the story: in the one, the tree was seen by Sibylla in the temple and she prophesied there concerning it; and in the other it was used as a bridge, which Sibylla refused to cross². As both prophetesses had the same name, Sibylla, the author of the *Legend*, when he combined the two, altered it, in the first instance, to Maximilla in order to avoid repetition. The *Rood-tree* group, in which only one prophetess appears, has, in this respect, obviously preserved the older form of the tradition, and cannot therefore have been derived from the *Legend*.

In another point, too, the *Rood-tree* group seems to me to represent the original more faithfully: viz. in that, after the Sibylla-Maximilla episode, the wood remains in the temple, and is not thrown into the piscine. In a Greek version (fourteenth or fifteenth century) published by Gretser, *De sancta Cruce* (cf. Meyer, p. 156), the wood, after proving unsuitable for use as a beam,

¹ On the identification of the queen of Sheba with the Sibylla, and on her prophecy concerning the cross, cf. Hertz, p. 19 ff.

² As in the *Rationale divinorum officiorum* of Johannes Beleth, the

Legenda aurea of Jacobus de Voragine, &c., where the tree, proving unsuitable for use as a beam of the temple, was made to serve as a bridge, which the Queen of Sheba worshipped and would not cross.

is placed in the temple and serves as a seat. The queen of Sheba refuses to sit upon it, but full of the spirit of God, prophesies who should die thereon. Solomon has it set up facing the east, and it remains there until the time of Christ's passion. There is evidently a close relationship between this and the Sibylla-Maximilla episode, the beam being here used as a seat, which is not the case in any of Meyer's earlier groups. We have, in fact, in this Greek version, the Sibylla-Maximilla episode in an earlier stage of its development than in the *Legend* or the *Rood-tree* group: The prophetess is still the queen of Sheba¹, and has not yet become a simple lady, whilst her refusal to seat herself on the tree, which may be compared to the refusal to cross the bridge, is obviously older than the fire and the martyrdom in the latter. Meyer, it is true, thinks that the elements of the Greek version are borrowed from the *Legend*, but it seems to me that they are unquestionably earlier, and that the episode in the *Legend* and *Rood-tree* group is a later development from some such earlier form. We have no reason for supposing that this earlier form did not also agree with the Greek story in representing the tree as afterwards remaining in the temple, whence we may conclude that the *Rood-tree* group is here again more original, and cannot therefore be derived from the *Legend*, the author of which, in representing the beam as being thrown into the piscine, has followed some other source.

The absence of the Adam part of the story from the *Rood-tree* versions may be adduced as further confirmation of the view that they are not derived from the *Legend*. Against this it might be urged that the author of *X*, the original of the *Rood-tree* group, possibly found the Adam part in his source, but purposely cut it out. That is not impossible, but the circumstances attending the finding of the rods by Moses in the *Rood-tree* group, which have no connexion at all with Adam², seem to me to militate against such an assumption.

¹ As to this point I rely on Meyer's account (p. 156), as I have not access to the edition quoted.

² In the *Legend* they appear to

Moses where they had remained since Adam's time, viz., standing in Adam's mouth.

Other evidence in the same direction is afforded by the relative age of the two. Whilst there is nothing to prove that the *Legend* was composed before the end of the twelfth or in the thirteenth century¹, the MS. in which *R* is preserved (MS. Bodl. 343), written about 1150-1175, separated as it is from *X* by at least one intermediate link (cf. § 9), shows that the original of the *Rood-tree* group cannot have been composed later than during the early part of the twelfth century². In fact it was probably written as early as the beginning of the eleventh century (cf. § 19).

That the *Legend* is a later development of *X*, the original of the *Rood-tree* group, is, on the other hand, very improbable. The fuller and more detailed character of the latter renders it very unlikely that it can have been the source of the *Legend*, which does not bear the stamp of having been condensed from a more detailed version.

As neither of the two is derived from the other, the *Legend* and *X* must have been borrowed from some common source. This source must have already possessed all those features which have been enumerated above as being common to the two groups. The history of the Cross-wood had been brought into connexion with Moses, but not with Adam. At God's command David went in search of the rods, &c. The Queen of Sheba, who, having come to hear the wisdom of Solomon, saw the tree in the temple, refused to sit upon it, and prophesied concerning it, had already become a simple lady, who, entering the temple to worship, inadvertently sat down on the tree, and when it suddenly burst into flames, prophesied and was put to death.

¹ The earliest known MS. belongs to the thirteenth century, to which period Meyer (p. 130) seems to assign its composition (*diese Form der Sage muss vor dem Ende des XIII. Jahrhunderts entstanden sein*), whilst Rohde (cf. Suchier, p. 621) takes the end of the twelfth century to be the earliest possible date of its production (*frühestens am Ende des XII. Jahrhunderts*).

² The Cambridge MS. also belongs to the twelfth century; and the Jesus

MS. of the Judas story, written before 1200, presupposes the existence of *X*. This important fact, that a fully developed Cross-legend, treating the history of the Cross-wood from Moses to Christ, existed in the first half of the twelfth century, perhaps early in the eleventh—in point of time, as early as, or earlier than, Meyer's first and simplest stages—will have to be taken into account by future reconstructors of the history and development of the Cross-wood legend.

That the history of the rods under Moses is entirely different in the two groups may be explained by assuming that, in the common source, no details were given as to how or where the rods were found, the authors of the *Legend* and *X* filling out the details independently. The former, who added the Adam part from some other source, naturally made the rods appear where they had originally sprung up, viz., in Adam's mouth, whilst the author of *X*, borrowing his background from the Bible narrative (Exod. xv. 22, 27, and 23-25, &c.), connected the finding of the rods with the search of the Israelites for water. The different circumstances of time and place attending the later finding of the rods by David, follow naturally from the different circumstances of their first appearance.

Most of the other points of divergence between the *Rood-tree* group and the *Legend* (cf. nos. 4, 6, 9, 10, 11, 12, 14, 15, in the above list of differences) consist in additional incidents and details in the former which are not found in the *Legend*, and which, as has been already pointed out, serve to show that the *Legend* cannot well be a later development from *X*.

As that portion of the story which treats of the cross under Constantine, forms no part of the *Legend*, I have hitherto passed it over. Before, however, proceeding to the consideration of the relation of the various members of the *Rood-tree* group to each other, it will be well to point out briefly the characteristic features of this portion of the history in the *Rood-tree* group as compared with other versions of the St. Helena legend. Constantine's victory and the actual finding of the cross, round which elsewhere the chief interest centres, is passed over altogether (the account given in *F* and *CM* we must, for other reasons, regard as an interpolation), and instead of it we have a detailed account of what Helena did with the remainder of the tree which she found still lying in the temple. The use to which Constantine put the holy nails also seems peculiar to our group. Elsewhere their object was to secure victory, but the *Rood-tree* versions, taking a more monkish view of the matter, represent him as travelling about for three years converting people to Christianity by their help, at the end

of which time he returned to Constantinople and deposited the nails by the side of the cross.

§ 9. *Relation of the members of the Rood-tree group to each other.*

With regard to the relation of the members of the *Rood-tree* group to each other, it has already been pointed out that *A* is translated from *ka* (cf. p. xiii), and *CM* from *F* (cf. p. xxiv); there only remain, therefore, *R*, *ka*, *Db*, and *F*. That *R*, although preserved in so old a MS., cannot have been the source of any of the others, is obvious, as a mere glance at its contents is sufficient to show. Nor is it necessary to give any detailed proof that neither of the two younger versions, *F* or *Db*, can be the source of the other. The only remaining possibility is that *ka* is the original from which one or more of the others are derived. This question has already been answered in the affirmative on page xiv, where the opinion has been expressed that *ka* is, to all intents and purposes, the source, not only of *Ca*, *A*, and *H*, but also of all the other members of the *Rood-tree* group, and is practically identical with *X*¹. It is, of course, not easy to give a definite proof of this, but the fact that all the essential features which an examination of the existing versions shows *X* to have possessed, are found in *ka*, whilst, on the other hand, nothing in *ka* militates against this assumption, is a strong argument in its favour.

The two younger versions, *Db* and *F*, which are quite independent of each other, have, whilst preserving the main outlines of *X*, undergone considerable alteration, incidents having been modified or omitted, portions of the story replaced by borrowings from entirely different sources, and the whole shortened.

¹ That is: *X* was a version identical, on the whole, word for word with *ka*. As however the *manuscript ka* (from which *Ca*, *A*, *H* came) was not identical with, but was itself a copy (probably with intermediate links) of the original *manuscript, X*, from which all the members of the group are ultimately derived, it may be assumed to have exhibited slight divergencies (omis-

sions, &c.) from *X*, such as are usually found when any work passes through the hands of a number of scribes. Thus, for instance, in both *R* and *F* (*CM*), David crosses the Jordan without boats, and the agreement of these versions renders it probable that this incident, although wanting in *ka*, was contained in *X*.

D_b took the Adam-Seth part from the *Legend* and prefixed it to the narrative of *X*; the scene of the first appearance of the rods he laid in the vale of Ebron, Adam's burial place, as in the *Legend*, but the manner of their appearance (they are found standing round Moses' bed) he borrowed from *X*. The incidents following Sibylla's martyrdom have been quite altered in *D_b*, being evidently borrowed from some other version. As Meyer (p. 155) suggests, the author probably used the account of Jacobus de Voragine, in whose *Golden Legend* the incidents follow each other thus: the beam, proving unfit for use in the building of the temple, was placed as a bridge over a pool. The queen of Saba would not walk over it, but worshipped it. According to another account, says Jacobus de Voragine, the queen saw the tree *in domo saltus*. On her prophesying that one should be hung on it, through whose death the kingdom of the Jews would be destroyed, Solomon had it buried in the ground. The *probatica piscina* was afterwards made on this same spot, and at the time of Christ's passion the wood floated to the top and the cross was made of it.

The author of *D_b* evidently followed this account, but amplified it by making Solomon place the tree as an object of veneration in the temple, where it remained until the reign of Abia, in whose days it was dragged thence and buried in the ground. This episode is apparently found nowhere else. At the end of his account, Jacobus de Voragine merely states that the Jews seeing the wood floating in the piscine, took it, and made the cross of it. The author of *D_b*, returning to the version of *X*, says that a third part of the tree was cut off and made into a cross, and that Christ Himself afterwards bore it to Calvary. The finding of the cross is omitted.

The most important alterations in *F*, apart from the modification or omission of individual incidents and general shortening, are the following. The detailed description of the Ethiopians who were made white, has been inserted, no doubt, by the author of *F*. Additions have also been made to the Solomon part of the story. The Judas legend, which in *X* probably followed, as an

independent appendix, at the end of the whole, has been inserted in its proper place. The blossoming of the cross after the crucifixion and the burial of Christ by Joseph of Arimathia is another addition. The introduction of the Shylock episode (Helena's goldsmith, his Jewish creditor, the judgement given by Constantine's messengers, and the finding of the cross by the Jew), which is found in no other version, is without doubt due to the author of *F*, as is also the description of the virtues and symbols of the cross, and the mention of St. Denis at the end.

It has already been pointed out (p. xxiv, note) that the author of *CM*, whilst following *F* as his source, was also acquainted with the *Legend* and occasionally used it. Thence he took the Adam-Seth episode, which he did not find in *F*. The incidents which follow the martyrdom of Sibylla (l. 8923 ff.), as well as the name *Maximilla*, he also borrowed from the *Legend*. Lines 8206-8230, too, of *CM* betray influence of the same source (cf. note to p. xxvii).

R, although in many of the details it follows *X* more closely than either *Db* or *F* (*CM*), has undergone more radical changes than any other member of the group. Scarcely a single incident has been left untouched, almost all of them having been greatly expanded, partly by the addition of further details and the introduction of new actors, and partly by the dialogues which have frequently taken the place of the concise, somewhat bare narrative of the original. Most of the episodes have, in consequence, grown to at least twice, in some instances four, even seven times their original length. Entirely new episodes have also been inserted, the most striking instance of which is the story of the interviews between Moses and David and the former's servant Robii¹, which

¹ The invention of this story may perhaps be accounted for by assuming that the author had a MS. before him in which the portion narrating the planting of the rods by Moses and the finding of them by David, was lost. Seeing the names of Moses and David as successive possessors of the rods in close juxtaposition, but without any hint as to how the latter passed from one owner to the other, he assumed

them to have been contemporaries, and accordingly filled up the gap by making them meet at Robathi, and inventing the Robii episode. He elsewhere shows how scanty his knowledge of biblical history was: cf. p. 22¹⁵, where David's reign is made to last over 700 years, and p. 32²³, where only one robber is spoken of as having been crucified with Christ.

occupies nearly 150 lines and is, in great part, taken up by dialogues. Other instances are the account of David's visit to the Ethiopians' houses, and the continuation of the Sibylla episode.

The question here arises, To whom are all these amplifications and additions in *R* due? Are they the work of the English author, or did he find them in his Latin original (cf. § 20)? I think the latter: there seems good reason for assuming the existence of a Latin version intermediate between *X* and *R*, which already contained the characteristic peculiarities of *R*. In addressing the sick man, Roxilus (p. 14²²), Moses uses the Latin vocative *Roxile*, which may be reasonably taken as proof that the dialogue, which is peculiar to *R*, already existed in its Latin original, and that the English author, who elsewhere (p. 14¹⁴, 14²³) writes *Roxilus*, in translating Moses' speech, retained the Latin vocative form unaltered. But there is no reason for doubting that the same author who amplified the Roxilus episode by the introduction of the dialogue, at the same time added the other details which distinguish the episode in *R*. And what holds good of the Roxilus episode, may be taken to hold good for the rest. Hence it will not be too hazardous to assume that the additions and amplifications which are so characteristic of *R*, were not invented by the English author, but were found by him in his Latin original. Other isolated forms serve to confirm this: *to Arabiam* (p. 4²⁸) presupposes a Latin *ad Arabiam*, and must have been taken by the English author from his Latin original, which, we may infer, contained an account of Moses' journey to Arabia, an episode only found in *R*. It is only in *R* that Sibylla is described as having been a *meretrix* (p. 26¹²), and here again, the use of the unaltered Latin word, instead of the English *myllestre*, shows that this alteration had already been made in the Latin original.

It has already been mentioned (cf. p. xiii) that in *X* the story of the Cross was probably followed immediately by the Judas story, as in *Andrius*. As this did not form a part of the Cross-legend proper, but merely followed in the MS. as an independent story, it might easily happen that in some of the MSS. copied

from *X*, it should be omitted. Hence we find no trace of it in *R*. In *Db*, which ends with the crucifixion, and in *Ca*, which is fragmentary, it is naturally wanting. The other *Rood-tree* versions, *CM*, *F*, *H*, either have it or show traces of it (cf. p. xiii). The Latin version¹ of the Judas story is found independently in a number of MSS. It was edited from a MS. belonging to Dr. Ginsburg, by Dr. E. Maunde Thompson, in the *Journal of the British Archaeological Association*, vol. xxxvii. (1881), p. 241. I have printed it (p. 68) from a late twelfth century MS. (MS. 4, Jesus Coll. Oxford) with variant readings from two other MSS.

In these MSS., as well as in *Andrius*, the interview between Judas and his mother is preceded by a brief abstract of the history of the Cross-wood, beginning with Moses, which is evidently epitomized from *X*.

Similar tales of a cock being brought to life again are met with elsewhere, though not in connexion with Judas. Cf. Mussafia, p. 206; R. Köhler and F. Wolf in Ebert's *Jahrbuch für romanische und englische Literatur*, iii. (1861), pp. 58 and 67; R. Köhler, *Göttingische gelehrte Anzeigen* (1869), p. 764; E. M. Thompson, l. c. p. 239.

CHAPTER V.

ON THE LANGUAGE OF THE HISTORY OF THE ROOD-TREE.

§ 10. *The accented vowels.*

OE. *æ* remains as a rule unaltered; occasionally it appears as *e*, the proportion being about fourteen *æ*'s to one *e*. In a few instances OE. *æ* is represented by *a*; this is invariably the case with the word *water* 2²¹, &c. (ten times), where the *a* is, no doubt, due to the influence of the initial *w*². In *almihtiz* 6¹⁹, &c. (seven times), besides *almihtiz* 6¹⁷, &c. (three times), the *a* is due to the influence

¹ An Irish translation of the Judas story occurs in the *Leabhar Breac*, Dublin, 1876, p. 222, col. 1, l. 36.

² In *wæs*, *hwæt*, *cwæð*, which are written with *æ*, the *w* has had no such

influence. In the *Ancren Riwle*, in which OE. *æ* is ordinarily represented by *e*, we find *a* after *w*: *þet*, *efter*, &c., but *hwat*, *was*, *water*.

of *all*. *Hafst* 8¹⁹, 14¹¹, besides *hæfst* 14³⁰, &c., owes its *a* to the dissyllabic form *hafest* 16³⁰, 28¹³ (OE. *hafast*). The other instances, *mazene* 20³² and *togadere* 22⁶, are perhaps mere scribal errors. In *bead* (for *bæd*) 10⁶, 20¹⁶, we find *ea* written.

OE. *a* (*o*) before nasals appears both as *a* and *o*. Leaving out of consideration *and* (conj. and prefx), which when written out, is always spelt with *a*, the *o*'s predominate in a proportion somewhat exceeding five to four. Before *n*, *nn*, *o* is much more frequent than *a* (*mon*, which occurs twenty-six times, is always spelt with *o*). Before *nd* (with the exceptions mentioned), *o* slightly preponderates. Before *ng* the *a*'s and *o*'s are evenly balanced, whilst before *nc*, *a* predominates. Before *m*, *a* is more frequent: *lichame* (sixteen times) is regularly written with *a*, *nome* (OE. *nama*) and *from* are always spelt with *o*. In *þeonor* 2¹⁰, besides *þonon*, *þanon*, the root-vowel has been influenced by *heonor*. Note also *ðænon* 20¹⁵.

OE. *e* is generally represented by *e*. Sometimes *æ* is written for it: *wæz* 14¹⁹, *helpen* 14³¹, *weras* 18⁸, &c.

OE. *i* remains unaltered. In *wunstræn* 2¹⁰, *wullæ* 16²², *wullen* 28², *nuste* 16⁸, *nutenness* 16⁸, &c., the *u* (= *ii*) is due to the influence of the *w*.

OE. *o* remains unaltered. The forms *marezen* 2¹⁰, *mærezen* 22¹, &c., are from the OE. by-forms *margen* and *mergen*. *Durste* 26¹¹; &c., which has taken the place of the West Saxon *dorste*, owes its *u* to the pres. pl. *durron*.

OE. *u* is preserved unaltered.

OE. *y* (umlaut of *u*) appears both as *y* (rarely *i*) and as *u* (= *ii*). Instances of both are numerous: e. g. *-cynnes* 12¹⁰, *cun* 22⁸; *bryne* 26³², *brune* 12⁵, 26¹³; *gylt* 12⁷, *agult* 24²⁰; *fyrht* 12², *furhte* 10³⁰; *wellspryngæ* 4¹⁰, *welsprunges* 2³; *syngode* 16⁸, *sungode* 12⁶; *ifyllde* 4²⁵, *fulden* 4²⁶, &c. We also find this *u*, by the side of *y*, as the representative of OE. *y* from other sources: e. g. *clypoden* 4³, *clupode* 18²⁸ (OE. *clipian*, *cliopian*, *clypian*); *mycel* 8¹⁴ &c., *mucel* 4²⁰, &c.; *sulle* 10²⁰ (OE. *sellan*, *syllan*); *dyde* 8⁶, &c., *duden* 2¹⁶, &c.; *styde* 24³¹, *stude* 22³ (cf. note to 22³).

OE. *ea* is regularly preserved before *ld*: *anwealde* 6²², *heald* 14⁷, &c. Only in one instance do we find *æ* written: *hældan* 8¹⁰. It

is also preserved before *lf*: *dealf* 2¹⁰, *healfe* 26³, &c. Before *ll*, on the other hand, it is generally represented by *a*: *eall* only occurs four times (24²³, 26², 26⁷, 28¹⁹) as compared with about fifty instances of *all*; further *feallæn* 8²⁴, *fallen* 12³⁰. Before *r* + consonant *ea* remains unaltered: *gearwode* 2¹⁴, *wearð* 4², &c. (forty-five times). Only in two instances is *a* written: *swartnysse* 16²⁷, *sigelharwon* 16¹⁷. Before *h* and *x* I have noted twenty-three instances of *ea* and seven of *æ*: *iseah* 2¹³, *astreahste* 20¹⁶; *æhtæ* 6¹, *astræhte* 12⁸, &c.

OE. *eo* has been preserved unaltered. In *isih* 10¹² (imperative, OE. *geseoh*) the change is due to the influence of the *h*. *Hoefenum* 14²⁹ is a mere slip of the scribe's.

OE. (West Saxon) *ie*, later *y* (umlaut of *ea*) generally appears as *y*: invariably so in *gyrd* (over forty times). Occasionally we find *e*: *ferd* 2¹⁸, &c. (six times), *werne* 18², &c., besides *fyrd* 4² (once), *yldestan* 22²¹, *ewylmدون* 30⁶, &c.

OE. *ie*, *y* (umlaut of *eo*) appears as *y* (*i*): *gynnende* 6²¹, &c., *isihst* 8²², &c.

OE. *ā* remains unaltered, there being no trace of the change to *o*. In *æhte* (=OE. *āhte*) 8^{4, 5}, it appears as *æ*; cf. *ahte* 30³.

OE. *āe* (=Germanic *āe*) appears both as *æ* and *e*, the former predominating in about the proportion of three to two: *spæce* 12²⁹, *spece* 8³³, &c.

OE. *āe* (=Germanic *ai*) is almost invariably written *æ*. Only a few isolated instances of *e* occur: *nefræ* 8⁶, *arerde* 10¹², *mende* 26¹⁹, *del* 34⁶. Cf. also *deales* 32¹, *aleaden* 12¹, and *arest* 32²⁷.

OE. *ē* is generally preserved; occasionally it is written *æ*: *swætnesse* 4¹⁹, *sæcan* 32⁹, &c.

OE. *ī*, *ō*, *ū* remain unaltered.

OE. *ī* (uml. of *ū*) appears both as *y* and *u*, both spellings occurring with equal frequency: e.g. *fyrenne* 'fiery' 12², *furenne* 10²⁶; *untyndest* 12²⁸, *bitunon* 22⁴; *biclynde* 26²³, *biclusdon* 28⁷; *cyddon* 24¹², *cuddon* 22³³, &c.

OE. (West Saxon) *ē*, later *ŷ* (umlaut of *ēa*) occurs most frequently as *y* (*i*): *ihyrde* 10⁵, &c. Somewhat less frequently it is written *e*: *iherde* 16⁷, &c. Once it appears as *u*: *ihurde* 28²⁹.

OE. *īe*, later *ȳ* (umlaut of *ēo*) : *ansyne* 4¹⁴, 6¹¹, 26², *anseone* 18¹⁰, *onliht* 14⁸.

OE. *ēa* and *ēo* are preserved unaltered. Note the isolated spelling *ræd* (OE. *rēad*) 2⁵, 12¹². The OE. *lēoht* 'a light' appears as *liht* 12²⁹, the *ēo* having been first shortened and then changed to *i* by the influence of the following *h*, as in *isih* (see above).

§ 11. *The unaccented Vowels.*

The OE. end-vowels have been partly preserved, partly weakened to *æ*, *e*, thus representing a transition stage between OE. and ME.

The OE. infinitival ending *-an* appears as *-an*, *-æn*, *-on*, and *-en*. I have noted fifty-five instances of *-an*, forty-six of *-æn*, twelve of *-on*, and sixty-five of *-en*.

The OE. adverbial ending *-an* is also represented by *-an*, *-on*, *-æn*, *-en*: *wiðneōðan* 22¹⁰, *ðonen* 2¹³, &c.

The ending *-an* of the oblique cases of substantives and adjectives of the *n*-declension occurs as *-an*, *æn*, *-en*, rarely *-on*, or, the final *n* being dropped, as *a*, *æ*, *e*.

The ending *a* (gen. plur. of all substantives and adjectives; nom. acc. plur. of fem. subst. of the *ō*-declension; gen. dat. sg. and nom. acc. pl. of subst. of *u*-decl.; nom. voc. masc. sg. of substantives and adjectives of the *n*-declension; imperative sg. of weak verbs of class 2; ending of adverbs such as *sona*, &c.) appears as *a*, *æ*, *e*, the second of these (*æ*) being by far the commonest.

The ending *-as* of the nom. acc. plur. of masculine substantives of the *a*-declension appears as *-as*, *-æs*, *-es*, forms in *æs* being the most frequent.

The ending *-að* (plural present indic. and imperative of all verbs; 3rd pers. sg. pres. indic. of weak verbs of class 2) generally appears as *-æð*, in a few cases as *-eð*.

The ending *-ast* (2nd pers. sg. pres. indic. of weak verbs of class 2) is written *-ast* and *-æst*.

The ending *-on* (pret. plur. of verbs) appears indifferently as *-on*, *-en*, rarely *-an*, *-un*.

The *o* in *-ode*, *-od* is, as a rule, preserved, but *-ede* is also common in the former case, and *-æd* is sometimes found in the latter.

The ending *-um* appears most frequently unaltered; there also occur forms in *-on*, *-an*, *-æn*, *-en*, *-æ*, and *e*.

For the representation of OE. *-u* in the nom. acc. plur. of neuter substantives, and in the *u*-declension, cf. § 13.

An OE. *e* in the end syllables generally appears as *e*, occasionally as *æ*.

§ 12. *The Consonants.*

The consonants exhibit but very slight deviations from the OE. usage, the following points being all that call for notice.

In a few instances *nn* is written for *n*: *fyrenne* (nom. plur.) 10²⁸, 12², *forburnenne* 12⁵, *ðonne* 26³². Conversely *n* appears instead of *nn*: *ðine* (acc. sg. masc.) 6²³, *mine* 12⁶, 28², *seolfrne* 22⁹, &c.

There is a tendency to drop the *n* in the *n*-declension of substantives and adjectives, cf. § 13. The final *m* of the ending *-um* has not unfrequently become *n*, and is sometimes dropped altogether. On the other hand, the final *n* of the infinitive, pret. plural, and past participle is always preserved. An *n* has been lost in *mi* 8³³, 12²⁹ and *tweze* 18²². Note the form *siðen* 10¹⁴ for *siðe* (§ 13, a). On the dropping of *r* in the adjct. decl. cf. § 14.

A final *d* sometimes appears as *t*; especially in *ant* (for *and*) 4²³, 30³¹, 31³², 12¹², &c., *middaneart* 14⁸, *metmucele* 32²⁵. The converse is the case in *eard* 14⁴, *sceald* 28¹², *unrodsiaen* 6²¹.

There is a tendency to drop initial *h* before *l* and *r*: *lude* 4¹⁶, 10³¹, &c., *laforde* 8¹¹, *rymen* 26¹⁴. An initial *h* seems to have been lost in *alsigan* 10³³ (cf. the note). Final *h* has vanished in *þur* 6¹⁶.

An inorganic *g* has been added in *mægð* 28¹⁵.

§ 13. *Declension of Substantives.*

The dative plural of substantives of all genders and declensions ends most frequently in *-um*, the OE. ending being preserved unaltered. By the side of it we also not unfrequently find weakened forms in *-on*, *-an*, *-æn*, *-en*, and sometimes in *æ*, *e*: *ðingum* 22²⁹, *gyrdon* 10⁹, *bedon* 12²⁴, *dagan* 6²⁹, *discæn* 24⁶, *honden* 18¹⁷, *fæðmæ* 24¹⁷, *nihte* 28⁹.

In the genitive plural the old ending *-a* is sometimes found, but most frequently it appears weakened to *æ*, in a few instances as *e*: *handa* 12⁸, *þinga* 8¹⁸, *cnihtæ* 4³², *þingæ* 6³⁵, *geare* 20³³.

(a) Masculine *a*-declension.

The declension of the *i*-stems does not differ from that of the *a*-stems. The singular is declined as in OE., the gen. and dat. ending in *-es*, *-e*. On the forms *drihten* 14⁴ and *dæge* 34², cf. § 17. In writing *siðen* 10¹⁴ for *siðe* the scribe probably had the plural *twam siðen* in his mind.

The nom. acc. plur. ends occasionally in *-as*, but much more frequently in *-æs*, sometimes in *-es*: *wæras* 18⁸, *næglas* 34¹⁰, *englæs* 28²⁴, *cnihtæs* 18²³, *dages* 4³⁰, *dæles* 32¹⁹, &c. Besides the ordinary gen. plur. in *-æ* (*dagæ* 4²⁸, &c.), the form *dagene* 6¹ occurs with the ending of the *n*-declension. On *earmæs* 10²⁷, *wæræs* 18¹⁸, cf. § 17.

(b) Neuter *a*-declension.

The neuter *a*-declension differs from the masculine only in the nom. acc. plural, which is either without ending or ends in *-u*, *-a* (as in OE.) or in some weakened form of it: *wif* 18⁵, *ðing* 8⁵, *mild* 34²⁰, *word* 8¹⁰, &c., and *mægenu* 16¹⁹, *gebedu* 12²², *tintrega* 26²⁵, *wundræ* 18¹⁹, *scypæ* 18²⁹, *mægne* 16⁶. We rarely find the endings of the *n*-declension: *faten* 4²⁶, *scypæn* 18²⁸.

(c) Feminine *o*-declension.

The endings of the feminine *jō-* and *i*-stems agree with those of the *o*-stems, except that, in the case of the *i*-declension, the acc. sg. is found without any ending: *tid* 4⁷, 8²⁹, &c.

The most characteristic features of the declension are the tendency to add an inorganic *e* to the nom. sg., and to adopt the endings of the *n*-declension in the plural.

Examples of the former are: *rode* 2¹, *tacnunge* 2¹¹, *bitternesse* 4¹², *stæfne* 10¹⁷, *wilnunge* 12²⁶, *spæce* 12²⁹, 8³³, *untrumnesse* 16¹, *sawle* 26²⁷, *foresceawunge* 32¹⁰, &c., by the side of *stæfn* 14²⁹, &c. The

nominative ending *-nis* for *-nis* occurs in Late West Saxon, cf. Napier, *Wulfstan (Dissertation)*, p. 65. In ME. the addition of such an *-e* to the nom. of fem. nouns became the rule; cf. Zupitza, *Anzeiger für deutsches Alterthum*, ii. 11.

The nom. acc. plur. ends in *-a*, *-æ*, *-e*, or else, with the endings of the weak or *n*-declension, in *-an*, *-on*, *-æn*, *-en*: *mærða* 16²³, *benæ* 14³, *healfe* 32¹⁹, *gyrdan* 8⁶, *gyrdon* 10¹⁶, *gyrdæn* 22¹⁵, *gyrden* 4¹⁰, *roten* 4²⁶ (Scandinavian loan word). On the gen. and dat. plur. see above. Note the weak gen. form *æxene* 26¹ besides *æxæ* 24³³.

(d) The *u*-declension.

(i) OE. *sunu*.

Sing., nom. voc. *sune* 20⁴, 30¹⁷; gen. *sune* 34¹¹; dat. *sunæ* 34²¹; acc. *sune* 2¹⁷, *-æ* 14²⁵, &c. Plural, nom. *sunæ* 18²¹.

(ii) OE. *duru*, *hand*.

Sing., nom. *hand* 20⁷; dat. *duræ* 20¹⁰, *hondæ* 20¹⁰; acc. *hond* 10²⁵. The plural endings are the same as those of the *ð*-declension: nom. acc. *handæn* 10²⁷, *honden* 6¹¹, *hondæ* 12⁴, *honde* 12¹⁶; gen. *handa* 12⁸; dat. *handan* 8²⁵, *honden* 18¹⁷.

(e) The weak or *n*-declension.

The nom. sg. masc. generally ends in *-æ*, less frequently in *-e*. The old *-a* is only preserved once: *willa* 14¹. The nom. sg. fem. ends in *-e*. The other cases have *-an*, *-æn*, *-en*, rarely *-on*, or with the loss of the *n*, simply *æ*, *e*. In the oblique cases of the singular the *n* is generally dropped, the instances without *n* outnumbering those with *n* in the proportion of three to one. In the plural the *n* is in all cases preserved, but that is perhaps accidental, the instances being so few.

Sing., nom. *heretogæ* 26⁵, *nome* 18¹³; gen. *dropæn* 20²⁴; dat. *sidan* 2¹⁰, *reoflæn* 20⁴, *lufen* 20²⁰, *lichame* 20¹⁴; acc. *eorban* 12³, *willæn* 6²³, *timæ* 22¹⁹, *nome* 30⁷.

Plural, nom. acc. *sigelharwon* 16¹⁷, *anwliten* 18¹⁹; dat. *wurhtan* 22¹⁹, *eagen* 6²⁶.

(f) Of the other declensions isolated forms occur, which agree with the OE.: *fæder* 24⁷ (gen. sg.), *modra* 18²⁴ (nom. plur.), *niht* 2⁷, 4²¹ (acc. plur.), *burh* 4²⁹ (dat. sg., *u* = *ii*), *þruh* 30¹² (dat. sg., *u* = *ū*), &c.

(g) The OE. genders are preserved, the only exception which I have noted being *þæt ferd* 2¹⁸, 2²⁰, 4³¹, 20⁹, besides the correct *ðare ferde* 4¹⁷, 20¹¹, and *þeo fyrd* 4² (cf. § 15, b).

§ 14. Declension of Adjectives.

(a) Strong adjectives.

The inflections of the strong adjectives agree with the OE., except for the not unfrequent weakening of the unaccented vowels.

One marked deviation is that in the dative sg. fem. the *r* of the ending is frequently dropped: e.g. *lude* 4¹⁶, *ðine* 8¹⁷, *mycele* 10³⁰, 12⁹, *mine* 16⁸, *ece* 26²⁷, *nane* 30²⁵, &c., &c., besides *ludre* 16², *þinre* 12¹⁶, &c. The same tendency to drop the *r* we also meet with in the gen. plur.: *seolfrenæ* 22¹³, *agenæ* 4³², besides *iudeiscræ* 24²⁷, &c.

In the acc. sg. masc. *n* is sometimes written for *nn*: *þine* 30⁷. On *nn* for *n* in the nom. plur., cf. § 12.

The ending of the dat. plur. exhibits the same variations as in the case of the substantives (-um, -on, -an, -æ, e): *diglum* 8⁹, *allon* 30²⁸, *þullican* 18¹⁹, *ealle* 26², &c.

Isolated forms occur without any ending: *ðin* 10¹⁶ (acc. sg. fem.), *incer* 18³ (acc. plur.), *mucel* 22³⁰ (acc. sg. masc.). *þine* 12¹⁹ is mis-written for *þin*, and *swiðne* 28²⁶ (adverb) for *swiðe*.

(b) Weak adjectives.

The endings are the same as the corresponding endings of the substantives of the *n*-declension, except that for the gen. plur. the strong form is used: *iudeiscræ* 28²⁵, *haligræ* 18¹². The final *n* is frequently dropped both in the singular and in the plural.

A noticeable feature is that adjectives ending in -ig tend to drop the inflection: e.g. *unscelig* 24⁷ (nom. sg. masc.), *halig* 34⁷ (nom.

sg. fem.), 24²⁴ (nom. sg. neut.), 24²⁰ (acc. sg. neut.), *eadig* 28¹² (acc. sg. masc.), &c. The form *mycel* 10²⁸ (acc. fem. sg.) is also without any ending.

§ 15. *Pronouns.*

(a) Personal pronouns.

The most noticeable feature is that in the pronoun of the 3rd person the dative has entirely replaced the accusative both in the feminine singular and in the plural of all genders, whilst in the case of the masculine singular, the accusative *hine* is still kept quite distinct from the dative *him*.

The forms in use are:—

Masc., nom. *he*, gen. *his*, dat. *him*, acc. *hine*.

Fem., nom. *heo*, gen., dat., acc. *hire*.

Neut., nom., acc. *hit*, gen. *his* 6²⁷, 26¹¹.

Plural, nom. *heo*, gen. *heora* (-*æ*, -*e*), dat., acc. *heom*.

The *hī* in the text, 32²⁹, ought to have been expanded to *hine*, not to *him*, cf. 32²⁸ upon *ðene deaden*. Similarly *heō* 32⁷ ought perhaps to be read *heoræ*, not *heom*, cf. 26¹¹.

(b) The definite article.

The OE. inflections are preserved, *se*, *seo* being replaced by *þe*, *þeo*. The old *se* only occurs three times: 12²³, 18¹⁴, 34²².

The uninflected *þe* is used once as acc. sg. masc. (4³⁰), and once as acc. sg. fem. (32⁹). The dat. sg. masc. *þa* 4²⁹ is merely a slip for *þā*, and *þan* 12²⁹ is miswritten for *þa*. The nom. fem. form *þeo* does duty once (32²⁷) for the acc. sg. fem. instead of the usual *þa*. The dat. sg. fem. is *þare*, rarely *þære*; the acc. sg. masc. *þone* (once written *ðonne* 26³²), rarely *þene*. The gen. plur. appears as *þare*, -*æ*.

The form *þæt* 4²⁵, which, on account of the *of* and the following *watere*, must be regarded as a dative, is, if not a mere scribal error, an early instance of the extension of the use of *þæt* to other cases than the nom. and acc. Similarly the three instances of *þæt* (nom. acc. sg.) in conjunction with the fem. subst. *ferd* (cf. § 13, 9)

are possibly early examples of the extension of the use of *þæt* to other genders.

(c) The demonstrative pronoun, *ðes*, *ðeos*, *ðis*.

The forms of this pronoun are the same as in OE., allowance, of course, being made for the occasional weakening of unaccented vowels (e. g. *ðissan* 20⁴, *þissæn* 30⁵, besides *ðissum* 10⁹; and *ðisse* (gen. plur.) 4¹⁹, &c.).

The points which call for special mention are the acc. sg. masc. *þæsne* 16⁴, 30⁵, by the side of *þisne* 12¹⁵, &c., and the acc. plural *þæs* 16²⁹, 26²⁶, 28¹³, by the side of *þas* 10¹⁶, &c.

§ 16. *The Verb.*

Except for the not unfrequent weakening of the unaccented vowels (cf. § 11) the verb exhibits scarcely any deviation from the OE. usage.

The following are the only points worthy of special mention. The pret. plural and past partic. of *seon* appear as *isegen* 18¹⁷, 26⁶, 10¹⁰, 10²², &c., forms which in the twelfth century had replaced the West Saxon *sāwon*, *sewen* in the South (cf. *Anglia*, x. 134).

Note also the forms *durste* 26¹¹, 28¹⁶, 32⁷, and *am* 6⁷, which have taken the place of the WS. *dorste*, *eom*. Both these forms are common in the early ME. of the South.

§ 17. *The Prepositions.*

With isolated exceptions the cases governed by the prepositions are the same as in OE. Such exceptions are:—

- (i) of *þæt* *ylce* *watere* 4²⁵.
- (ii) *innan* *þam* *tempel* 24²⁶ (cf. 32⁶, 32¹⁶).
- (iii) on *ðone* *ilce* *dæge* 34².
- (iv) from *drihten* 14⁴ (cf. 4⁷, &c.).
- (v) to *Moyses* 10¹⁸ (cf. 6³¹, 10⁸).
- (vi) *ðurh* . . . *mægne* 18¹³.
- (vii) *buton* *ða* *earmæs* 10²⁷.
- (viii) to *heoræ* *wæræs* 18¹⁸.

On (i) cf. § 15, *b*. The forms *tempel* (ii), *drihten* (iv), *moyses* (v) are perhaps mere slips for *temple*, *drihtine*, *moyse*. *Mægne* (vi) is probably not dat. sg., but acc. plur., as in 16⁶. In writing *dæge* (iii) the scribe was obviously hesitating between two constructions, for he uses both acc. and dat. after *on*, cf. 14¹¹, 14¹³ (dat.), and 4²², 24²³ (acc.). The last two instances (as perhaps also iv) are interesting as being early examples of the tendency to substitute the accusative for the dative as the case governed by prepositions, the result of which was the loss of the old dative plural in *-e(n)*, its place being taken by the *-es* of the nominative and accusative¹.

§ 18. *Dialect.*

A glance at the preceding paragraphs will suffice to show that, with a few modifications due to the later date, the language of the *Rood-tree* is pure West Saxon. All the peculiarities of that dialect are to be found in it, whilst those of Kentish and Mercian are absent. Only to instance one or two points: the occurrence of *ea* before *l* + consonant, and before *h*, *ht*, *x*, as well as the absence of the *u-* (*o-*) umlaut of *a* preclude Mercian origin, whilst the *æ* for OE. (WS.) *æ*, *ǣ*, and the absence of any trace of *e* as the representative of WS. *y*, show that it was not written in Kent. The preponderance of *y* (i) as the umlaut of *ea*, *ǣa*, *eo*, *ǣo* speaks for the West Saxon district, as also do the frequently occurring forms—*eniht*, *riht*, *six*, *miht*, *niht*, *weore*, &c. (never the Mercian spellings *cneht*, *reht*, *sex*, *mæht*, *werc*). The exclusive use of the form *on* as preposition, the form *in* only occurring as an adverb, furnishes additional confirmation of West Saxon as opposed to Mercian origin (cf. *Anglia*, x. 139, and also E. M. Brown, *Language of the Rushworth Gloss to Matthew*, Göttingen, 1892, p. 91). If further proof were needed, it is afforded by the use of *u* in place of OE. *y* as the umlaut of *u*, as well as in other cases (*ihurde*, &c.).

¹ Isolated instances of a similar nature occur in the twelfth century Kentish gospels (MSS. Royal 1 A. xiv, and Hatton 38): *Matth.* xxvi. 14 to pare sacerdra ealdres; *Luke* xi. 11,

for *fissces*; *Luke* xii. 8, beforen godes *ængles*. Cf. also R. Maack, *Die Flexion des engl. Substantivs von 1100 bis etwa 1250*. Hamburg, 1889, pp. 13 ff.

That we sometimes find the Mercian *e* by the side of the W.S. *y* (as umlaut of *ea*, *ēa*) cannot be urged in disproof of this view, as forms with *e* are common in other southern writings of the twelfth and early thirteenth century. And the same holds good of forms like *isegen*, *durste*, *am*, &c. (cf. § 16). In Late West Saxon *a* was, it is true, regularly written before nasals, but in Early ME. the *o*'s began again to preponderate in southern writings; hence the frequent occurrence of *o* in the *Rood-tree*.

§ 19. *Is the Rood-tree copied from an OE. original?*

There still remains one point to be cleared up: is the existing version of the *Rood-tree* a twelfth century translation from the Latin source, or is it, like most, if not all, of the other homilies in MS. Bodl. 343, a copy of an eleventh century OE. version?

This question it is not easy to answer with certainty. The fact that most of the other pieces in the MS. are undoubtedly transcripts of OE. originals, might make one incline to the latter alternative; whilst on the other hand, the existence of such an OE. version in the first half of the eleventh century would presuppose a fully developed cross-legend as early as the beginning of that century—a very much earlier date than has hitherto been assumed.

In spite of this last consideration, I am inclined to think that the existing *Rood-tree* is a copy of an OE. version, written probably in the first half of the eleventh century. The language seems to me to be too archaic for a production of the twelfth century. A scribe of that period, however well practised in copying OE. MSS., could scarcely have reproduced the older language with such a degree of accuracy. Some slight modification of the vowel system and a partial weakening of the unaccented vowels has taken place, but the old forms are constantly recurring, and a very large proportion of the full vowels, which were certainly no longer pronounced in the middle of the twelfth century, are still preserved,

and are almost invariably correctly used¹, which, I think, would have been absolutely impossible for a scribe of the twelfth century to have done. Moreover, if the existing *Rood-tree* were a product of the twelfth century, a comparison of it with those portions of the MS. which are certainly copied from OE. originals would inevitably reveal differences in the language between the two. But that is not the case. I have compared the *Rood-tree* with some other homilies in the MS., transcripts of existing OE. originals, and have failed to detect any difference whatever in the language. Hence I feel driven to the conclusion that the *Rood-tree* is a copy of an eleventh century English original.

§ 20. *The Latin original.*

That the *Rood-tree*, or rather the OE. version of which it is a copy, is a translation from a Latin original, is obvious. In § 9 I have already quoted some forms which show it. Other forms taken over unaltered from the Latin source, which serve as further proof, are: *quinquaginta finicas* 2⁶, 10⁴; *montem oliueti* 20²³; *carcerem* 26²²; *constantinopolim* 32²²; *ciriaccum* 34¹; *alexandriam* 34⁴; *iudas* (nom.) 34⁷, *iudam* (acc.) 32³³. Note, too, that in the nominative and vocative the form *helenā* is used (32⁸, 34¹⁰), whilst the dative is spelt *helenæ* 34⁸, -e 32³³.

¹ The few isolated exceptions: *icwædon* (past partic.) 16⁵, 28¹, *iholpan* 30²¹, *iswungon* 28⁵, are of no weight against this, as similar instances are found in parts of MS. Bodley 343, which we know to be copied from OE. originals. Cf. Assmann, *Angelsächsische Homilien*, Kassel, 1889, p. 121, l. 129, *icwædon* for *icweden*, &c.

HISTORY OF THE HOLY ROOD-TREE

A TWELFTH-CENTURY VERSION OF

The Cross-Legend

THE HOLY ROOD-TREE

TWELFTH-CENTURY VERSION.

HER ONGINNÆÐ to sæcgæn be þam treowe þe ðeo rode wæs
 of iwroht . þe áre drihten for alles moncynnes hælo on
 ðrowode . hú hit ærest weaxæn ongan . Wé iherden sæcgen þurh
 sumne wisne mon þ moyses þa þa hé ferde of egyptum ofer þam
 5 ræde sáe mid þam israelitiscan folce þa ðe he hit alysde of phara-
 ones hæfdnæde þa becom he to þare stówe þe inemnæd is quinqua-
 ginta finicas . 7 þer twá niht hine reste . Da on þare forme nihte
 þe hé þær ræste on þam ylca stude þe he on læz : wurden iwæxene
 10 ðreo ȝyrdan . þeo an wæs æt his heafod . oðer æt his swiðere
 sidan . þridde æt his wunstræn . On mareȝen þa he þeonón aras :
 þa wundrede hé hwæt þare ȝyrdæ tacnunge were . Da on þare
 æfteræ nihte ne durstlæhte he hine þær to ræstene for þam wundre
 þe he þér iseah . ac ferde þa ȝonen ofer ane mile . 7 his bædræste
 þær ȝearwode 7 þer nihtlangne first iræste ; Ón mareȝen þa hé
 15 awóc þa stoden þa ylæz ȝyrdan abuten him alswá heo on þare
 ærræn nihte duden . Da he þa ȝet iseah þa witegode he 7 þus
 cwæð . Soðlice þas ȝyrdæn tacnæð fæder . 7 sune . 7 þone halȝa
 gast . Da sende he forð all þæt ferd 7 him sylf þér wunode oð
 20 ȝa niȝðan tid þæs dæȝes 7 þa ȝyrdæn úp dealf . 7 he sylf héom
 forð lædde 7 all þ ferd þe mid him wæs ferde forð on heoræ
 weȝ ænne dæȝ 7 ane niht swa heo næffre water ne funden . Oþres
 æfenes þæs ȝa bicomen héo to ȝare stowe þe inemned is delemia .
 þa ifunden heo þer þriddiȝ welsprúnges þare bitternes wæs swa

3. hit] *MS. has his.*11. were] *MS. has wero*19. *MS. niȝðan.*19. dealf] *the MS. has deals.*

THE HOLY ROOD-TREE

MODERN RENDERING.

HERE begins to be told concerning the tree of which the rood was wrought on which our lord suffered for the salvation of all mankind, how it first began to grow. We heard it told by a certain wise man that Moses, when he went from Egypt over the Red Sea with the Israelitish people, when he delivered them from 5 the captivity under Pharoah, came to the place which is named Quinquaginta Finicas, and there rested for two nights. During the first night he rested there, on the selfsame spot on which he lay, there grew three rods; the one was at his head, a second at his right side, a third at his left. In the morning when he arose 10 thence, he wondered what the signification of the rods might be. The second night he did not dare to rest there on account of the marvel which he had seen there, but he moved from thence above a mile, and prepared his restingplace there, and rested during the night there. In the morning when he awoke, the same rods were 15 standing round him just as they had done in the first night. When he saw that, he prophesied and said, 'Of a truth these rods betoken the Father and the Son and the Holy Ghost.' Then he sent all the host away, and himself remained there until the ninth hour of the day, and dug up the rods. And he himself took them 20 away; and all the host that was with him proceeded on their way for a day and a night without finding water. On the next evening after this, they came to the place which is named Delemia. There they found thirty springs, the bitterness of which was so great

swið þ noðer ne món ne nyten þes wateres biten ne mihten . Da
 on Ȣare nihte þe heo to þare wicstowe becomen þeo fyrd wearð
 þa þe him mid wæs swiðlice mid þurste iðrest swá þ heo clypoden
 alle anre stefne to him . 7 cwædon . þ heo mid alle forwurðon
 5 mosten buten he héom heore þurst beten wolde oððe he þurh
 héom swelten sceolde . Da andswerde hé héom 7 bead héom þ heo
 andbidoden . ane medmycle tid . oþ þ he hine to his drihtine
 Ȣebede þ he for his mildheortnesse heom to þare nihte heora þurst
 betan scolde . Da becom him feringæ on his þance þ he þa Ȣreo
 10 Ȣyrdnen nimen wolde 7 heom innan þære wellspryngæ setten wolde
 7 cwæð on his þance þ Ȣyf þ soð wære þ Ȣa Ȣyrdnen from gode isende
 wæron ; [fol. 15] þæt þurh heoræ mægen þeo biternesse þæs wateres
 to þare nihte to swetnysse iwend wære . Sonæ swa he heom þær-
 on iset hæfde . Ȣa feng he on þ water 7 his ansyne mid aðwoh
 15 7 hit on his muð asende Sonæ swa he Ȣes wateres swetnysse
 ifelde þa wearð he swiðe bliðe on his mode 7 mid lude stefne
 to Ȣare ferde clypian ongan 7 þus cwæð . Cumeð hider to me
 7 eower þurst ibæteð of þisse haliȝe watere Ȣe ure drihten Ȣurh
 Ȣisse Ȣyrdæ mæȝnæ on Ȣas niht of biternesse to swætnesse ȝe
 20 awende Da heo þ ihyrdon þa weron heo mucel iblissode 7 þider
 ȝeornlice efstan 7 þær wunedon Ȣreo daȝæs 7 Ȣreo niht . Da on
 Ȣene feorþe dæȝ þa heo þonen faren woldon þa eode moyses to
 Ȣare welle þe he þa Ȣyrdæ on aset hæfde ant heom up ateah 7
 mid him lædde . He hæfde an fet to Ȣam anum iwroht 7 þ wæs
 25 ifyllde of þæt ylce watere 7 þa Ȣyrdæ þeron asette for þan Ȣe he
 nolde þ Ȣa roten fordruȝode wæron . Da fulden heo alle þa faten
 þe on heoræ fare weron of þam watere . 7 forð mid heom læddon .
 þa hæfdon heo þa ȝyt þe oræ daȝæ fer aér heo comen to arabiam .
 Da on þa feorðe dæȝe þa comen heo Ȣider in to þare burh þe is
 30 inemnod droh ant þer wunoden tweȝe dæȝes . þa on Ȣe Ȣridde
 dæȝ ferde moyses from Ȣare ceastre ant þér Ȣæt ferd forlet . 7
 nam mid him þeo hundred his aȝenæ enihtæ 7 ferde forþ on his
 weiȝ oð Ȣet he com to Ȣam tune þe is ihaten robathi þær Ȣe kyng
 wæs on iborèn nabucodonosor 7 þær wolde anbidizien oð dauid

1. noðer] *the o altered from e,*
7. oþ] *MS. has of.*

15. muð] *MS. has mud.*
19. Ȣas] *MS. has das.*

that neither man nor beast could drink the water. That night when they came to the camp, the host that was with him [Moses] was sorely afflicted with thirst, so that they all cried out to him with one voice, and said that they must entirely perish, unless he would assuage their thirst for them ; or else [i.e. if he would 5 not] that he should die by their hands. Then he answered them and bade them wait for a short time, until he had prayed to his lord that He, for His mercy's sake, would assuage their thirst that night. Then it came suddenly into his thought that he would take the three rods and place them in the springs ; and he said 10 in his thought that, if it were true that the rods had been sent by God, through their power the bitterness of the water would be changed that night to sweetness. As soon as he had put them therein, he took the water and washed his face with it and put some in his mouth. As soon as he tasted the sweetness of the 15 water, he became exceedingly joyful in his mind, and with a loud voice called to the host, and thus spoke : 'Come hither to me, and assuage your thirst with this holy water which our Lord, by the power of these rods, hath this night changed from bitterness to sweetness.' When they heard that, they were greatly rejoiced, 20 and eagerly hurried thither, and remained there three days and three nights. Then on the fourth day, when they wished to move on from thence, Moses went to the spring in which he had placed the rods, and drew them up, and took them with him. He had a vessel made for that purpose alone, and it was filled with the 25 same water ; and the rods were put in it, because he would not that the roots should be dried up. Then they filled all the vessels that they had with them on their journey, with the water, and took them away with them. They had then still a three days' journey before they came to Arabia. Then on the fourth day they 30 came thither into the town which is named Drok, and dwelt there two days. On the third day Moses went from the town, and left the host there, and took with him three hundred of his own men, and proceeded forth on his way until he came to the place which is called Robathi, in which king Nebucadnezzar was born ; and 35 there he [Moses] would remain until David came to him. And

him come to . 7 dauid hæfde æhtæ dažene fær from ierusalem to þam tune ? þe moyses þa on wæs . þa héo þa togædere comen ? þa wunedon heo ætgædere six dažæs . Ða on þare seofeþe nihte þa com to him godes engel 7 hine grette . 7 hine þriþe bi his nome 5 nemde 7 þus cwæð . dauid . dauid . þa answarede him dauid 7 ðus cwæð . Hwæt eart þu la leof þe me on þas tid ȝe-
ciȝdest . Ða andswæreda him þe engel 7 cwæð Ic am godes engel . 7 ic com to bodienne þe þ min drihten me bead . Ða andswæreda him dauid . 7 cwæð Iwurðe mines drihtines wille 7 10 ȝin . Þa cwæð þe engel to him . Aris on ærnemoreȝen 7 þine honden wæcs 7 þin ansynē 7 gá to moyse þer he hine restæð and mid wordum gret 7 ðus cweð . ȝeblißæ leof fæder moyses . þa dyde he swá ȝe engel him bed . Ða andswærode him moyses .
Eala dauid . hwæt is þin neod swá mūcel þet ðu þus ær cumen 15 eart . Ða andswæreda him dauid 7 cwæð . Ealæ moyses ȝif hit godes wille beo ærest 7 þin syððan . 7 þur þa freondrædene þe unc betweonan is ic wolde wilniæn æt þe ane bénē for þæs ȝalmihtiȝes godes lufe ne unrotsæ þu me ; Ða cwæð moyses . þurh ȝene 20 ȝalmihtiȝæ drihten ȝe we on bilyfæð 7 for þare freondræddenne ȝe unc betweonæn is . ȝif ic aenȝ þare ȝyfæ habbe [fol. 15^b] þe ðu ȝyrnende bist ? nelle ic [ȝe] unrodsian . and ȝif ic hit on mine anwealde næbbe ne wondiȝe ic syððan ne for golde ne for seolfre þ ic ȝine willæn ȝefremme . Ða andswæreda him dauid 7 cwæð Ealæ fæder moyses ne ȝyrne ic naðor ne goldes ne seolfres . Ac 25 ic wolde beon ȝyrnende ȝif hit godes willæ wäre . 7 ic hit wurðe wäre þ ic mid mine eaȝen iseon moste þ þ ic to þe wilniæn wolde Nu bidde ic þe þurh god ȝalmihtiȝe þ ðu his me unne . Ða andswæreda him moyses 7 cwæð . ȝewurðe þin willæ ; Ða ȝæs binnon æhtæ dažan ȝa wolden heo faren of ȝam tune ȝe heo 30 þa on wæron 7 heo heom þa to ȝan ȝearewoden 7 þa eode dauid in to moyse 7 heo spæcon heom þa betweonan . þa cwæð moyses to dauid Eala dauid Me þincð þ ðu beo swiðe unrotsod for þare bæde þe ðu imuntest me to biddenne . Ða cwæð dauid Eala fæder moyses Min drihten forscawæð þa sylene þe ic to þe ȝyrnæn 35 wolde forþon hit is me uncuð ȝyt ? hwæt þingæ hit beo . Ða

David had an eight days' journey from Jerusalem to the place in which Moses was. When they came together, they remained together for six days. In the seventh night God's angel came to him [David] and greeted him, and named him thrice by his name, and spoke thus, 'David, David, David.' Then David answered him and spoke thus, 'Who art thou, dear Sir, that calledst me at this time?' Then answered him the angel and said, 'I am God's angel, and I am come to announce to thee what my lord ordered me.' Then David answered him and said, 'May my lord's will and thine be fulfilled.' Then said the angel to him, 'Arise in the 10 early morning, and wash thy hands and thy face, and go to Moses where he is resting, and greet him with words, and speak thus: 'Be of good cheer, dear father Moses.' Then he did as the angel bade him. Then Moses answered him, 'Lo, David, what is thy so great desire that thou hast come thus early?' Then answered 15 him David and spoke: 'Lo, Moses, if it be God's will in the first place, and thine afterwards, by the friendship that exists between us I would desire of thee a boon. For the love of almighty God, do not make me sad.' Then said Moses, 'By the almighty lord, on whom we believe, and for the friendship that exists between 20 us, if I have any of the gifts which thou desirest, I will not make thee sad; and if I have it not in my power, I will not hesitate, either for gold or for silver, to perform thy will.' Then answered him David and said, 'Lo, father Moses, I desire neither gold nor silver, but I would fain, if it were God's will and I were worthy 25 of it, be permitted to see with my eyes that which I would ask of thee. Now I beg thee by almighty God, that thou grant me this.' Then answered him Moses and said, 'Thy will be accomplished.' Eight days after that, they desired to go from the place in which they were, and they made themselves ready for 30 so doing, and David went to Moses and they conversed together. Then said Moses to David, 'Lo, David, methinks thou art much saddened on account of the request which thou didst intend to ask of me.' Then said David, 'Lo, father Moses, my Lord knoweth the gift that I would ask of thee, for to me it is as yet unknown 35 what thing it is.' When he had spoken this word, Moses called

he þa ðæt word iewæden hæfde þa clypode moyses him to ænne his cnihtæ þe wæs ihaten robii . He wæs him to þam wunderlice leof 7 itreowæ swa þe he hæfde andweald ofer allæ þa ðingæ þe he æhtæ 7 bead him þe he sceolde dauid to him clypian 7 sceawan 5 him alle þa ðing 7 þa madmaes ðe moyses æhte . Butan hure þingæ he nefræ þa ȝyrdan him sceawiȝen ne moste . Da dyde þe cniht swa moyses him bead þa he hit al isceawæd hæfde : þa cwæð he þe he nán þare ðingæ ȝyrnende nære ðe he ȝær iseah . Da spæc ðe cniht to dauid diȝlum wordum 7 þus cwæð . ȝif ic 10 wiste leof þu mine word hældan woldest 7 þu me to mine laforde amældian noldest þonne wolde ic ðe sceawian ȝyt sum ȝare ðingæ ðe he me swiðlice forbead þe ic ðe sceawian ne sceolde . Da cwæð dauid þæt he him næfre ameldian nolde . ac þe him mycel willæ wære ȝif he hit iseon moste . þa andswarede þe cniht 15 him 7 cwæð . Ic wat leof ȝet ȝit mycele godes lufe 7 mycele freondrædenne habbað inc tweonan . Ic swa ȝeah for godes eȝe ne dear ne for ȝine arwurðnyssse þe ic it þe ne sceawiȝe 7 secge . Da cwæð dauid . Hwæt þinga mei ðæt beon swa merlices þu me bihaten hafst to sceawenne : ȝonne ic ær ȝissum isceawod 20 habbe alle þa merða ðe under ȝinum anwealde weron Swa ȝeah ic ne iseah on þam mange þe ic wilnode þe ic iseon moste . Da cwæð ðe cniht ȝif þu ðæt isihst : ȝe ic þe aȝer bihet hit þe licæð ofer alle þa ðing ȝe þu ær sceawedest . Da cwæð dauid Ne unrotsæ ȝu me na swiðor ac ȝurh þone almihtiȝ god ic bidde þe þu hit 25 me nu sceawiȝe . Da ðe cniht bi his handan hine nam 7 heom cussan ongan 7 þus cwæð . Ealæ fæder dauid . Beo þu min ȝemyndiȝ . 7 heo þa beȝen in eoden 7 he heom þa swiðe diȝlice him sceawian ongan . Sonæ swa heo on þa ȝyrdi bisæȝen ȝa bicom heom seringa on áne tid dæȝes þær heo stoden þe heoræ naðor nan 30 word cwæðen ne mihte . þa ðæt eft ofer gan wæs þa cwæð dauid to þam cnihte . hu becom þe swa mycel swyȝe on to [fol. 16] ȝissere hwyle þu me nan word to ne cwæde Da andswarede him ðe cniht 7 cwæð . Ealæ fæder dauid ȝæs ðe iðuht wæs þe mi spece me aȝe feallæn wæs . on ȝare hwile ȝa cwæð dauid þe him alswa iðuht

3. ȝingæ] MS. has dingæ.
5. MS. has madmaes.

10. for the first ȝu the MS. has du.

to him one of his servants, who was named Robii. He was so very dear and faithful to him that he had power over all the things he possessed. And he ordered him to call David to him, and to show him all the things and the treasures that Moses possessed. But by no means was he ever to show him the rods. 5 Then the servant did as Moses had commanded him. When he [David] had seen it all, he said that he desired none of those things which he saw there. Then the servant spoke to David with secret words and said thus: 'If I knew, Sir, that thou wouldest keep [secret] my words, and wouldest not betray me 10 to my master, I would further show thee something which he strictly forbade me to show thee.' Then said David that he would never betray him, but that it would be a great joy to him if he might be permitted to see it. Then the servant answered him and said, 'I know, Sir, that ye have much love of God, and great 15 friendship between you. Nevertheless, for the fear of God, and on account of thy worshipfulness, I do not dare to refrain from showing and telling it you.' Then said David, 'What thing may this be of such great excellence, which thou hast promised to show me, now that I have already seen all the glorious things that were 20 under thy guardianship? Yet I did not see in the multitude [of them] that which I desired to be allowed to see.' Then said the servant, 'If thou seest that which I before promised thee, it will please thee above all the things which thou didst see before.' Then said David, 'Do not sadden me further, but by the almighty 25 God, I beg thee to show it me now.' Then the servant took him by his hands and kissed them, and thus spoke: 'Lo, father David, be thou mindful of me.' And they both went in, and he showed them [the rods] to him very secretly. As soon as they looked on the rods, it came upon them suddenly where they stood, during 30 one hour of the day, that neither of them could utter a word. When that had passed over, David said to the servant, 'How came upon thee so great a silence at this time that thou spakest no word to me?' Then answered him the servant and said, 'Lo, father David, it seemed to me that my power of speech fell away 35 from me during that time.' Then said David that it had seemed

wære Ða ȡe þæt þa ofergan wæs ȳa cwæð hé ic bidde ȡe nu ȡurh
 Ȣone almihtiȝa drihten þ Ȣu me sæge on hwylcere stowe moyses
 wäre þa he ærest þa ȝyrdæn ifunde . Ða andswærde he him 7
 cwæð On þare stowe ȡe inemned is Qvinquaginta finicas þer we
 5 heom fundon Sona swa dauid ȳat ihyrde þa feol he on cneow-
 bedum 7 hine to his drihtine bead 7 Ȣus cwæð . Drihten Ȣu ȡe
 wrohtest heofene 7 eorðæ 7 alle þa Ȣing ȡe on þam beoð swutelæ
 me embe þa wilnungæ þe ȡe engel me bead þ ic to moyse wilniȝen
 10 scolde Hwæðer hit Ȣeos isihðe wäre þe ic hér on Ȣissum ȝyrdon
 iseȝen habbe . ȝif hit Ȣonne þ beo send me sume sutelungæ Ȣurh
 heom Ða he hine þus ibæden hæfde þa com him to godes engel
 7 hine up arerde 7 þus cwæð . Aris 7 isih þis wunder þe on Ȣissum
 ȝyrdon iwroht is . þa he þa up aras : Ȣa iseah he Ȣa þeo ȝyrdæ
 beornende swylye þer Ȣeo taporæs burnon . Ða feol he oðre siðen
 15 on cneowbedum 7 clypode to his drihtine 7 þus cwæð . Drihtin
 Ȣurh Ȣin mildheortnesse iswutela me hwæðer ic Ȣas ȝyrdon biȝeten
 mote . Ða com him stæfne of heofene 7 to him þus cwæð . Aris
 dauid 7 ga to moyses 7 ȝyrne þas ȝyrdon forþan soðlice þin drihten
 heom ȡe ón . Ða dude dauid swá Ȣeo stæfne him bead 7 eode to
 20 moyse 7 cwæð him to Leof fæder moyses ic wilniȝe þ Ȣu sulle me
 þ þ ic to dæȝ iseah Ȣær Ȣu inne wäre . Ða swiȝede moyses 7 þohte
 on his mode þ he Ȣa ȝyrdæn iseȝen hæfde het him þa clypiȝ to
 Ȣone cniht ȡe he þa ȝyrdan betæht hæfde 7 bead him þ he þa
 ȝyrdæ nome 7 heom diȝellice Ȣonen lædde . Ða dude þe cniht swa
 25 he him bead . Sonæ swa he heom on hond nimæn wolde þa wurdon
 heo feringæ all furenne swa ȳat þam cnihte forburnon bá twa þa
 handæn all buton Ȣa eármæs . Ða eode he ofstlice in to heom þær
 heo inne wæron 7 heom sceawian ongan Ȣa mycel wrace þe him
 god þurh Ȣa ȝyrdan on asend hæfde . Sone swa heo Ȣeron biseȝen
 30 þa wurdon heo mid mycele furhite 7 mid mycele unrotnesse astu-
 rede 7 heo þa alle mid ludere stæfne to heoræ drihtne clypiȝ on-
 gunnon 7 his mildheortnesse bæden ; Ða clypode moyses to þam
 cnihte 7 hine alsiȝan ongon þurh hwæt him swa ilumpen wäre .
 Ða andswærde he him 7 cwæð ; Eala laford moyses sonæ swa ic

5. ȳat] MS. has dæt.

5. þa] MS. has þe.

5. MS. has cneowum bedum.

24. Ȣonen] MS. has doneñ.

to him even so. When it had passed over, he said, 'I pray thee now by the almighty Lord, that thou tell me in what place Moses was when he first found the rods.' Then he answered him and said, 'In the place which is called Quinquaginta Finicas, there we found them.' As soon as David heard that, he fell on his knees 5 and prayed to his Lord, and spoke thus: 'Lord, who didst make heaven and earth and all the things that are in them, reveal to me concerning the request which the angel bade me to desire of Moses, whether it be this sight which I have here seen in these rods. If it be that, send me some revelation through them.' When 10 he had thus prayed, God's angel came to him and raised him up, and thus spoke: 'Arise and behold this marv'el which has been wrought on these rods.' When he rose up, he saw the three rods burning as though three tapers were burning there. Then he fell a second time on his knees, and cried to his Lord and spoke 15 thus: 'Lord, of thy mercy reveal to me whether I may get these rods.' Then there came to him a voice from heaven, and spoke to him thus, 'Arise, David, and go to Moses and ask for these rods, for, truly, thy Lord gives them thee.' Then David did as the voice commanded him, and went to Moses, and said to him, 'Dear 20 father Moses, I desire that thou give me that which I saw to-day, where thou wast within.' Then Moses was silent, and thought in his mind that he had seen the rods. He ordered the servant to be called to him to whom he had entrusted the rods, and commanded him to take the rods and convey them secretly from 25 thence. The servant did as he bade him. As he was about to take them in his hands, they suddenly became all fiery so that the servant's hands were entirely burnt except his arms. Then he went hastily to them [Moses and David], where they were within, and showed them the great punishment which God had 30 sent upon him through the rods. As soon as they looked thereon, they were moved with a great fear and with great sadness, and they all cried with a loud voice to their Lord and begged for his mercy. Then Moses called to the servant and asked him [or adjured him to tell him] how this had happened to him. Then 35 he answered him and said, 'Lo, father Moses, just as I was about

þa ȝyrdan nimæn wolde 7 heom awæz aleaden alswa ȝu me bede
 Ȑa wurdon héo feringæ all fyrenne 7 me bicóm swa mycel fyrht
 on for þan eze þe ic þér iseah þ ic on eorþan feol 7 ic nan ȝing
 iseon ne mihte. Ȑá ic eft up aras þa wurdon me ba twá þa hondæ
 5 forburnenne of þam brune þe ic þær iseah. Ȑa wearð moyses
 mycel idrefed. 7 þus cwæð. Soðlice ic sungode miclum wið mine
 drihten þurh ȝebod ȝe ic þe bead. 7 þurh mine gylt [fol. 16b]
 ȝu þolast þinræ handa Ȑa astræhte moyses hine on eorðan. 7 hine
 mycele onbrurdnesse to his drihtine ibæd 7 þus cwæð. Drihten leof
 10 fæder min 7 alles moncynnes þu ȝe me sendest on egyptæ lande
 7 ic feorwertiȝ ȝearæ þin fole forþ lædde swa swa ȝu woldest.
 ant þu ȝe þa ræden sáe adruȝian læte þa we ȝærofer faren scolden
 to ȝy þ ȝu us nerian woldest 7 ȝu drihten leof me on þare fare
 þas ȝreo gyrdæn to sendest swa swá þin willæ wæs 7 ic heom
 15 æffre oð þisne dæz forþ mid me ferede. 7 nu leof mine cnihte
 ȝa honde forswælede beoð þurh heom. Nu drihten leof for þinre
 mycele mildheortnysse swutela me hwæðer ȝu heom me leng
 unnon wylle. ȝif þu heom þone leng me ȝeunnon nelle ȝewurðæ
 þine willæ þa com him to godes [engel] ant cwæð. Ealæ moyses
 20 þas ȝe ȝu ȝyrnende eart hit þe drihten na leng ne on for þan
 ȝingum of ȝare frimðe ȝe þu ærest iseȝe godes engel heom com
 to bodiæn dauide to hierusalem 7 þurh his ȝebedu þin cniht sceal
 béon ihæled. 7 Se engel from him ȝewát. 7 dauid swiðe ȝeornlice
 on his bedon ȝurhwunedæ 7 him to his drihtne þus bæd 7 cwæð.
 25 Drihten leof þu wuldorfullæ kyng þu ȝe me sendest bodian to
 ierusalem þurh þinne halȝan engel hwæt ȝeo wilnunge beon scolde
 þe ic æt moyse wilniæ sceolde 7 þurh þine mildheortnesse þas
 cnihtes heortæ untyndest þ he me diȝellice þa ȝyrdæn sceawode
 7 ic on þan tid mycel liht þerof iseah 7 me mi spæce on ȝare tide
 30 ætfallen wæs swa swa ȝin wille wæs. Nv drihten leof ȝurh þine
 mildheortnysse swutela me hwæðer ic heoræ wurðe beon mote.

1. bede] *MS. has bedu.*7. ȝebod] *MS. has te bod.*10. fæder] *the d altered from f.*15. cnihte] *c altered from another letter.*18. wylle] *y altered from another letter.*

to grasp the rods and take them away, as thou didst command me, they suddenly became all fiery, and there came upon me so great a fear on account of the awful sight which I saw there, that I fell on the ground and could see nothing. When I rose up again, both my hands were burnt by the fire which I saw 5 there. Then was Moses greatly troubled, and thus spoke: 'Of a truth, I sinned greatly against my Lord by the command which I gave thee, and it is through my guilt that thou art deprived of thy hands.' Then Moses prostrated himself on the ground, and with much contrition prayed to his Lord and thus spoke: 'Lord, 10 beloved father of me and of all mankind, thou that didst send me to the land of Egypt—and I led thy people for forty years as thou didst will it—thou that didst cause the Red Sea to dry up when we were to pass over it, to the end that thou wouldest preserve us, thou, beloved Lord, didst on that journey send to me 15 the three rods, as was thy will, and I ever carried them with me until this day; and now, beloved Lord, my servant's hands have been burnt up by them. Now, dear Lord, for thy great mercy, reveal to me whether thou wilt grant them to me longer; if thou wilt not grant them to me longer, thy will be done.' Then came 20 to him God's [angel] and said, 'Lo, Moses, that which thou desirest the Lord will no longer grant thee, for the reason that from the beginning when thou didst first see . . . God's angel came to Jerusalem to make them [the rods] known to David, and by his prayers thy servant shall be healed.' And the angel departed 25 from him. And David very fervently continued in his prayers, and prayed thus to his Lord and said, 'Dear Lord, thou glorious king, thou that didst send to Jerusalem to make known to me by thy holy angel what the request was that I should ask of Moses, and didst, of thy mercy, open the servant's heart that he secretly 30 showed me the rods, and I at that time saw a great light [proceeding] therefrom, and my power of speech was taken from me at that hour, as was thy will. Now, beloved Lord, of thy mercy reveal to me

19. *MS. has godes ant cwæð, I have supplied engel.*

24. *MS. has ðurhwunedo.*
31. *MS. has hwæder.*

ant ȝif hit þin milde willa beo þu ȝam cnihte his hælo ásend . Ða com him stæfne of heofenum 7 hine bi his nome nemde 7 þus cwæð . Dauid . Dauid . Aris þin wop 7 ȝine benæ beoð from drihten ihyred 7 ælces ȝare þingæ þu eard tuðæ þe ȝu to him 5 ȝyrnende wære 7 ga nū to moyse 7 his bletsunge bide . 7 þu ȝa ȝyrdan nim ant heom mid godes bletsunge forð mid þe læd . 7 heom mid mycele arwurðnesse heald Forþan ȝe þurh heom all middaneart sceal wurðan onliht . Ða dude dawid swa ȝeo stefne him bæd 7 forð on his wæz ferde mid mucelle blisse god herizende 10 7 ȝus cwæðende . Wulðor ȝe beo drihten þare blisse ȝe þu me iunnen hafst 7 he wæs ȝa six dæzes farende ȝa on þam seofeden dæze he bicom to þare ceastre þe he seolf on iboren wæs þeo is inemned animeni . 7 ȝer wunode æhtæ dæzes . Ða on þam niȝoðe dæze þa sende him roxilus his boden to of þare ceastre ȝe inemned 15 is Iobel ; 7 him eyðan het þ he swiðlice iuntrumod wære . 7 hine biddan het þ he for his untrumnesse hine neosian sceolde . Ða dyde dawid swa he hine biddan het 7 him rædlice to com . 7 hine neosian ongan . Ða he him to com þa iseah he hu swiðlice he wæs mid [fol. 17] þam swelle iwæced . ȝæt he nan þing iseon ne mihte 20 ac him þe licame al toblawen wæs . Ða wearð dawid mid mucelle wope astured 7 hine mid wordum grette 7 þus cwæð Ealæ leof fæder roxile ne beo þu to swiðe iunrodsod for pissere untrumnesse ac ȝeblißsæ on þine drihtine . Ða andswarde roxilus 7 cwæð . Eala þu leofæ freond ic halsiȝe ȝe þurh god sylfne þ ȝu underfo minne 25 sunæ 7 þa ȝestreon þe ic him læfe forþan ȝe ic nu deȝen sceal . 7 ic for þissere untrumnesse him na lenȝ læstan ne mæz Ða sende dawid sonæ his ȝreo cnihtæs þ heo sceoldon cunniæn hwæðer heo myhton ænine mon ofahsian þe hine lacniæn mihte . þa he ȝa embe þ wæs þa com him stæfn of hoefenum þus cwæðende . Dauid 30 nis ȝe nán neod embe þ to swincenne . þu hæfst mid þe sylfum þ ȝu him mid hælpen miht . nim þ water of þan ylcan putte ȝe he ær of dronc þa he þurh ȝone drunc iuntrumæd wæs 7 þa ȝyrdan þeron ásete 7 he hit syððan ȝicge 7 he bið sonæ hal . Ða dyde dawid swa þeo stæfn him bead þa ȝyrdæn ȝeron aðwoh 7 he þæs

whether I may be worthy of them. And if it be thy gracious will, send health to the servant.' Then there came to him a voice from heaven, and called him by his name and spoke thus: 'David, David, arise! thy weeping and thy prayers have been heard by the Lord; and all the things are granted thee which thou didst ask of 5 him. And go now to Moses and beg for his blessing, and then take the rods and bear them away with thee with God's blessing, and guard them with great honour, because by them all the world shall be illumined.' Then David did as the voice commanded him, and proceeded on his way, praising God with great joy, and 10 thus saying, 'Glory be to thee, Lord, for the joy which thou hast bestowed upon me!' And he then journeyed for six days; then on the seventh day he came to the town in which he himself was born, which is called Animeni, and there remained for eight days. Then on the ninth day Roxilus sent his messengers to him from the 15 city which is called Iobel, and ordered them to make known to him that he was very ill, and to beg him to visit him on account of his illness. Then David did as he [Roxilus] had bade them ask him, and quickly went to him and visited him. When he came to him, he saw how sorely he was afflicted with the swelling, so that 20 he could see nothing, but his body was all distended. Then David was moved with much weeping, and greeted him with words and thus spoke, 'Lo, dear father Roxilus, be not thou too sorely grieved on account of this sickness, but rejoice in thy Lord.' Then answered Roxilus and said, 'Lo, thou dear friend, I entreat thee by God 25 himself to take charge of my son and the possessions which I leave him, because I shall now die, and on account of this sickness can no longer be a help to him.' Then David at once sent his three servants to seek whether they could hear of some man who could heal him. Whilst he was about doing this, there came to him a 30 voice from heaven thus saying, 'David, there is no need for thee to trouble about this, thou hast that with thee with which thou canst help him; take water from the same pit from which he previously drank, when he was made ill by the drink, and put the rods therein and let him afterwards drink it and he will soon be whole.' 35 Then David did as the voice bade him, washed the rods therein,

onburiȝde 7 þeo untrumnesse all aweiȝ awat . Ðá ȝe dauid þ iseah ȝa ongon he his drihten to herien ludre stæfne 7 ȝus cwæð . Wuldor beo þe drihten 7 lof ; þ ȝu þurh ȝine mildheortnesse 7 þurh ȝissæ ȝyrdæ mæzen þæsne mon ȝehæled hæfst . Ðá he þis 5 icwædon hæfde 7 þa cwæð þeo stæfn him eft to Eala dauid yfele cwæde ȝu þæt ȝu þa halȝæn mæzne to ȝyrdon næmdest . Ðá he þa ȝæt iherde þa wearð he miclon afurh 7 ȝus cwæð Eala drihten leof ic swiðlice syngode þurh þ for mine nutennesse ic nuste buton hit swá wære swa ic iseah ic swa ȝeah wat ȝæt of heom moniȝæ 10 wundræ iwordene beoð ac for þine mycele mildheortnesse swutela me hwæt heo bitacniæn . þa com him eft ȝeo stæfn to 7 cwæð . Dauid heo tacniæþ þa halȝan ȝrymnesse . Cypressvs tacnæð þone fæder . Cedrvs tacnæð þone sunæ . Pinus tacnæð þone halȝæ gast Ða ȝe dauid þ ihyrde ȝa wearð he mucel iblissod 7 he mid mucèle 15 blisse . 7 glædnesse ham wende . ant þa ȝæs on mareȝen wolde to hierusalem ȝa he wæs on midwæȝe þa comen him toȝeanes tweȝen sîzelharwon Sonæ swa heo him to neahlæhton . 7 heo on ȝa ȝyrdon biseȝen ȝa clypoden heo 7 ȝus cwædon Mucele beoð þa mæzenu ȝe þu mid þe ferest On godes nome wit halsiȝæð þe . þ 20 ȝu unc unne þ wit heom gretan moten 7 unc ȝerto biddan . Ða clypode dauid 7 cwæð . Me ne dafenæð ná inc þ to þafienne . ac ȝif ȝe mildheorte god inc þæs ȝeunnæn wullæ . 7 ȝit þæs wurðe béoñ 7 ewurðe his willæ . Sona swa he þ icwæden hæfde þa wearð þe earm to þam swiðe aþened wið heore weard swa þ he nates- 25 hwón hine him to ȝeteon ne mihte . 7 heo ȝa ȝerto [fol. 17b] ȝeanes urnon 7 þa halȝæ ȝyrdon gretton 7 heom ȝerto bedon Ða þe heo up arises wæron þa wearð all heoræ swartnysse on hwitnesse iwænd . þa clypode all ȝeo meniu þe him mid wæs ant ȝus cwæð . Eala drihten mucèle beoð þa wundræ 7 þa mærða ȝe ȝu ȝurh þæs 30 ȝyrdan monnum isceawæd hafest . ant heo wundriende wæron heom betweonon þ heom swá ilumpen wæs . ȝæt heoræ nan oðer icnawæn ne cuðe . Ða bedon heo dauid þ he for godes lufe mid heom to heoræ husæn wendan sceolde 7 nihtlangne first mid heom

7. miclon] o apparently altered
from e.

8. nuste] MS. nust.
12. MS. ȝrymnesse.

and he [Roxilus] drank it, and the sickness all passed away. When David saw that, he praised his Lord with a loud voice and thus spoke, 'Glory be to thee, O Lord, and praise, that thou by thy mercy and the power of these rods hast healed this man.' When he had thus spoken, the voice again spoke to him, 'Lo, David, 5 evilly didst thou speak in ascribing the holy power to the rods.' When he heard that he was much afraid and spoke thus, 'Lo, beloved Lord, I sinned greatly in that, on account of my ignorance, I did not know but that it was as I had seen. I know however that by them [i.e. the rods] many wonders have been wrought. 10 But for thy great mercy reveal to me what they betoken.' Then the voice came to him again and said, 'David, they betoken the Holy Trinity. The cypress signifies the Father. The Cedar signifies the Son. The pine signifies the Holy Ghost.' When David heard that, he was greatly rejoiced, and with much joy and gladness 15 betook himself homewards. And on the morrow after this he would fain go to Jerusalem. When he was mid way, there met him two Ethiopians. As soon as they approached him and looked on the rods, they cried out and spoke thus, 'Great are the powers which thou bearest with thee. In God's name we entreat thee to 20 allow us to touch them and pray to them.' Then David cried out and said, 'It is not befitting for me to allow you that; but if the merciful God will permit it, and ye are worthy of it, his will be done.' As soon as he had said that, his arm was so powerfully drawn out towards them that he by no means could draw it [back] 25 to himself; and they hastened towards it and touched the holy rods and prayed to them. When they had risen up again, all their blackness was turned to whiteness. Then all the multitude that was with him cried out and thus spoke, 'Lo, O Lord, great are the wonders and the marvels which thou hast shown to men through 30 these rods.' And they [the Ethiopians] wondered between themselves that it had so befallen them that neither of them could recognize the other. Then they begged David, for the love of God, to go with them to their houses, and remain with them for the

24. he] *MS. has heo.*26. *Before urnon a letter has been* *erased, as also between heo and up in the same line.*

wuniæn sceolde. **Ð**a cwæð dauid. Ne dafeneð me ná þ ic inc ðæs wérne? **Þ**e ȝit to me ȝyrnæð for þam wundre **Þ**e ic iseȝen hæbbe. þ god ælmihtiȝ ðurh incer benæ iwroht hæfð. 7 he ða forð mid héom wænde. **Ð**a **Þ**e heo to heoræ husæ comen 7 heo in eoden þa 5 eoden heoræ wif heom toȝeanes 7 ðæs wundrian ongunnon hwæt **Þ**eo meniu wære þe ȝider icumen wæs. **Ð**a clypoden heo ȝus 7 cwædon. Hwæt beo ȝe oððe hwanon cume ȝe. þa andswarden heoræ aȝene weras heom 7 ȝus cwædon. Humeta ne icnawe ȝit hwæt wit beoð **Ð**a ȝswardon ða wif heom 7 cwædon þ heo heora 10 stæfn onȝitæn sceoldon ac heo heoræ anseone náteshwón icnawæn ne cuðan; þa andswardon heo. 7 ȝus cwædon. wit habbæþ hider ibroht þe unc god ælmihtiȝ þurh hine 7 ðurh ðaræ halizræ ȝyrdæ mæzne þe he mid him hæfþ uncorne anwlite þus awende þæs nome is dauid. Se for godes lufe wyle nihtlongne fyrist mid us wuniæn. 15 **Ð**onne maȝe ȝe iseon 7 to soðe ilyfæn þ wit beoð þa ylcæ þe ȝit ær cuðon. **Ð**a hit þa euen wæs. 7 dauid þærto com þa **Þ**e he in eode. 7 þa ȝyrdæ on his honden in ber. ða þe ða wif ðæt iseȝen þa cwædon heo to heoræ wæræs Hwi ne swutele ȝe us nu þa wundræ **Þ**e eowre anwliten to þullican ihwyrfdon. **Ð**a sceawode 20 dauid heom þa ȝyrdæn. þa **Þ**e heo ȝeron bisæzen þa urnon heo ȝærto 7 heoræ tweȝen sunæ. 7 woldan ðæs ylcæ wilniæn 7 heom ȝerto ȝebodon. þa heo þonon hwurfon þa wurdon þa tweȝe cnihtæs al swa fæȝeres hiwæs swa heoræ fæderæs wæron 7 þa modra wæron alswa swearte swa heo ær wæron. **Ð**a clypoden heo 25 7 cwædon Nu hit is swutel hwa godes willæ ær iwroht hæfde 7 he þa nihtlangne first ȝær wunede ant on morȝen ȝanon wende to iordanen þare æ **Ð**a heo ða ȝider comen þa næfden heo nane scypæn on to farenne. **Ð**a clupode dauid to his wærede 7 bead heom þ heo of heoræ anride lihtæn sceoldon 7 anbidian oð ðæt heom scypæ 30 comen þ heo on faren mihtæn. 7 heo þa swá dydon alle buton him áne. He nateshwón ne mihte; **Ð**a com him stæfn of heofenum 7 him to cwæð. Dauid nis **Þ**e nan neod **Þ**es **Þ**e ȝu hér fóre anbidæst ac þu buton tweonunge ofer faren miht mid þine fare; [fol. 18] ȝider þin willæ bið. 7 he þa mid mycele blisse ða éa ofer fór. **Ð**a **Þ**e

7. *MS. andswarde.*27. *þare æ] the æ has been written**by another hand on an erasure of two**or three letters.*

night. David said, 'It is not befitting for me to deny you that which you ask of me, because of the wonder which I have seen, which God Almighty has wrought in consequence of your prayer.' And he then proceeded forth with them. When they came to their houses and went in, their wives came out to meet them and 5 wondered what the company was that had come thither. Then they cried out thus and said, 'Who are ye, or whence do ye come?' Their own husbands answered them and thus spoke, 'How, do ye not know who we are?' Their wives answered them and said that they ought to know their voices, but that they could not at all 10 recognize their faces. Then they answered and spoke thus, 'We have brought hither [the man] through whom and through the power of the holy rods which he has with him, God Almighty has thus changed our faces, whose name is David. He, for God's love, will remain with us for the night. Then may ye see and truly 15 believe that we are the same whom ye knew formerly. When it was evening and David came thither, when he went in and bore in the rods in his hands, when the women saw that, they said to their husbands, 'Why do ye not now make known to us the wonders which changed your faces to such [as they are now].?' Then David 20 showed them the rods. When they looked thereon they hastened towards them, and their two sons, and would fain ask for the same [boon], and they prayed to them. When they turned away from them again the two youths became of as fair complexion as their fathers, and the mothers were as black as they had been before. 25 Then they cried out and said, 'Now it is manifest who erewhile wrought God's will.' And he then dwelt the night there, and on the morrow went to the river Jordan. When they came thither they had no ships to cross in. Then David called to his company and bade them alight from horseback, and wait until ships came to 30 them in which they might cross. And they all did so except David alone. He could by no means do so. Then there came to him a voice from heaven and said to him, 'David, there is no need for thee to wait here for a means of crossing, but thou mayest without doubting cross over with thy company whithersoever thy desire 35 is.' And he then with great joy crossed over the river. When he

he on middan þare éa wæs þá iseah hine an reoflæ ðe wæs eardisende uppon ðam munte on anon scræfe an hund ȝearæ 7 sixtiȝ ȝearæ . Ða forewitegode he 7 þus cwæð . Nu to dæȝ me cymed to þe ðe me of ðissan reoflæn hælen wyle . Ðæt is fæder . 7 sune . 5 7 haliȝ gast . Ðá ðe he þa éa ofer faren hæfde ða wolde he forð on his weȝ to hierusalem . ac þ hors ȝe [he] on rád natopæshwón on þone rihte wæȝ faren wolde . ac ȝeo hand ðe he þa ȝyrdæn mid heold wearð aðened wið þæs scræfes weard . Ða wænde dauid to ðam scræfe 7 all ðæt ferd ðe mid him wæs . Ðá ðe he wæs forneah 10 aðt þæs scræfes dûræ ða wurdon þa ȝyrdæ þe he on hondæ hæfde on swa mucele brune þ biforæn alræ þare ferde isihðe ȝewende in to þam scræfe . 7 þá feng þe leȝ ærest on þæs reoffiæn fet . 7 swa ȝeond alne þene lichame . þ biforæn heom alle þe reoflæ forborn þe he on his lichame hæfde . 7 he aras swa hal 7 swa isúnd swylice 15 he næfre nane untrumnesse næfde . 7 he þa mid blisse ðænon ut wende 7 hine to þam ȝyrdæn astreahæfde 7 hine ȝeorne ðærto bead . Ða ðe he up arás . ða clypode he to dauid 7 ȝus cwæð . Ic halsiȝe þe on godes almihtiȝes nome þ ȝu ȝeunne me þ ic mote beon fuliȝende mid ȝe þam halȝæn mæȝene þe me þurh godes fultum ihæled 20 hæfð . Ant he þa for godes lufen him [hors] findon het þ he on faren mihte . 7 heo ða ȝanon wenden 7 comen on æfen to ierusalem ; Ða hæfde dauid ænne wyrttun þe wæs on midden Gessemanni 7 montem oliueti . Ðá wæs ðær wiðutæn þam wyrttune án waterpút þe wæs to þam swiðlice bitter ðæt nan mon ne mihte anes dropæn 25 ȝærof anbyriæn . Ða clypode dauid 7 cwæð ðæt he wolde þæt ða gyrdæn nihtlangne fyrist on ȝone pút isette wæron . 7 he ðæs on morȝen heom on his wurttune asettæn wolde . Ða þe reoflæ þ iherde þe ðær ihæled wæs þ he ðæt don wolde ða árn he toȝeanes héom . 7 þa ȝyrdan aðt dauid onfeng 7 heom on þone put ásette . 7 hine 30 on þare hwile ȝus ibæd 7 cwæð . Drihtæn ȝu mildheortæ god ȝif hit ȝin willæ bið ȝecuð ȝine mihte 7 þine wundræ þurh ðas halȝæn mæȝenæ on ȝisse stowe alswa ȝu dudest innan þam scræfe ðær ic fela ȝeare lame [on] læȝræ læȝ þ mon ilyfe þ ða wundræ soðlice

1. éa] MS. séa.

6. MS. þ hors ȝe on rád.

13. MS. reoffiæ.

16. MS. ȝy,ðæn.

20. hors is wanting in the MS.

33. MS. lamelæȝræ.

was in the middle of the river, there beheld him a leper who had been dwelling in a cave on the mountain for a hundred and sixty years. Then he prophesied and thus spoke, 'Now to-day there cometh to me he that will heal me of this leprosy, that is, the Father and the Son and the Holy Ghost.' When he [David] had 5 passed over the river, he wished to continue on his journey to Jerusalem, but the horse on which he was riding would by no means go along the right road, but the hand with which he was holding the rods, was stretched out towards the cave. Then David went to the cave, and all the company that was with him. When he was 10 nearly at the door of the cave, the rods, which he was holding in his hand, emitted such great flames that, in the sight of all the company, they penetrated into the cave; and then the fire took hold, first, of the leper's feet, and so on, over his whole body, so that the leprosy which he had in his body was burnt up before them all, and 15 he arose as whole and sound as though he had never had any infirmity. And he went out from thence with joy, and prostrated himself before the rods, and prayed fervently to them. When he had risen up, he called to David and said thus, 'I entreat thee in the name of God Almighty, that thou wilt allow me, together with 20 thee, to accompany the holy power which, through God's help, has healed me. And he [David] for the love of God ordered [a horse] to be found for him on which he might travel. And they then went from thence and came in the evening to Jerusalem. Now David had a garden which was midway between Gethsemane and 25 mount Olivet. There was there, outside the garden, a waterpit which was so bitter that no one could taste a drop of it. Then David cried out, and said that he wished the rods to be placed in the pit for the night, and that he would put them in his garden on the morrow. When the leper who had been healed heard that he 30 intended to do that, he ran towards them [the rods] and received the rods from David, and placed them in the pit, and prayed at that time and said, 'Lord, Thou merciful God, if it is Thy will, make known Thy might and Thy wonders through these holy powers in this place as Thou didst within the cave, where I lay for 35 many years lame on my couch, that men may believe that the

Ðurh ȝe iswutelode beon 7 heo ȝa ȝonon ȝewitan ; on mærezen þa
 heo eft ȝerto comen 7 ȝa gyrdan nimen wolden þa ne mihte heom
 nán mon of ȝam stude awaecgan. Ða ȝe dauid þ onȝeat þ heo
 nateshwon of ȝam stede noldon : þa het he bitunon þone put into
 5 þam wurttune. Ða ȝæs binnon twelf monðum embe þone ylcan dæȝ
 ȝa wæron heo togadere iwæxene 7 hæfden ane ælne iwæxen on lenge :
 7 oðre on græte . 7 weron ufeweard on ȝreo toweaxen swylce ȝreo
 finger[fol. 18b]mel ælc on his cun . Ða ȝe dauid þæt iseah ȝa
 het hæl w提醒 anæne seolfrenæ hóp of þriddiȝæ pundon 7 bismieðian
 10 abutæn þæt treow wiðneðan þæt ȝær on ȝrco toweaxen wæs . And
 swa hit weox þriddiȝæ ȝearæ . ælce ȝearæ áne elne on lenge oðre on
 grete 7 wæs æfre ufeweard toweaxen allswa we ær hef biforen
 specon . 7 allswa felæ ȝearæ swá hit ȝer weox swa fela seolfrenæ
 hopæ he ȝerto dyde 7 anre ȝehwylc wæs on þriddiȝæ pundæ Dauid
 15 leofedæ seofen hund wintra of ȝam dæȝe ȝe he þa ȝyrdæn on ȝone
 put asetten het ; Him þa forð ȝewitenum feng salomon to þam
 kinerice 7 he þa feowertiȝæ ȝearæ timbriæn het þ mucele tempel þ
 mon a syððan het salomones temple. Ða hit ȝa wæs embe ȝone
 timæ þæt mon beames up don sceolde ȝa wæs ȝam wurhtan ȝe ȝæt
 20 weorc wrohtæn wone anes beames . 7 heo ne mihten on all his
 kinerice finden nænne ȝe ȝerto mihte. Ða ferdan þa yldestan
 cræftezen binnon ȝone wruttun . ȝe wæs dauides to ȝam halȝan
 treowe ȝe he on ȝone pút asette 7 ȝet ȝemet mid heom bæron 7
 ȝæt treow ametæn . Ða ȝe heo to ȝam temple comen þa læȝdon
 25 heo þ met up to ȝam oðre beamum ȝa wæs hit ane feðme længre
 þonne þa oðre . þa eoden heo in to ȝam kynge 7 to him cwædon þ
 heo on alle his kinerice nan swylce treow finden ne mihten swylce
 ȝerto wolde buton heo ȝæt nimen mosten. Ða cwæð salomon þ he
 natoðeshwón ȝafian nolde for ȝam ȝingum ȝe his fæder hit þær
 30 asetten het 7 he swiðe mucel eȝe . 7 lufe ȝerto hæfde. Ac cunniað
 ȝyt hwaðer ȝe hit on aenizre oðre stowe finden mæzon 7 heo þa swa
 dyden 7 weron seofen niht on socne ac heo hit ná finden ne mihten ;
 Ða comen heo eft to þam kynge 7 him cudden þ heo hit náhwær

2. þa] þ altered from w.

10. M.S. widneðan.

22. After cræftezen a t has been
partially erased.

25. M.S. fedme.

26. oðre] M.S. odre,

29. his] the s altered from t.

wonders have truly been manifested by Thee.' And they then departed from thence. On the morrow, when they again came thither and would have taken the rods, no man could move them from the spot. When David perceived that they would by no means [be moved] from the spot, he ordered the pit to be enclosed 5 within his garden. Twelve months later, on that very day, they had grown together, and had grown one ell in length and another in thickness, and above they had grown into three separate [branches], as it were, three finger lengths, each after its kind. When David saw that, he had a silver hoop, of thirty pounds, made 10 and forged round the tree beneath where it separated into three [branches]. And thus it grew for thirty years, each year one ell in length and another in thickness, and above it was always divided as we said before, and as many years as it was growing there, so many silver hoops he put round it, and each of them was of thirty 15 pounds. David lived seven hundred winters from the day on which he had the rods placed in the well. After his death, Solomon succeeded to the kingdom, and he then, during a space of forty years, caused the great temple to be built which has ever since been called Solomon's temple. When it was time to put up the beams 20 [into their places], the workmen who were engaged on the work were in want of a beam, and they could not find one that was suitable in all his kingdom. Then the oldest craftsmen went into the garden which was David's, to the holy tree which he had placed in the well, and took their measure with them and measured the tree. 25 When they came to the temple they applied the measure to the other beams, and it was one fathom longer than the others. Then they went in to the king, and told him that in all his kingdom they could find no such tree as would be fitting, unless they were allowed to take that. Then said Solomon that he would by no means 30 consent, for the reason that his father had had it placed there, and he himself felt great awe and affection for it. 'But try still further whether ye can find it [a suitable tree] in any other place.' And they did so, and were seven days in the search, but they could not find it. Then they came again to the king, and made known to 35 him that they could find it nowhere else, unless they were allowed

findæn ne mihton elles buton heo þ nimen mosten . Ða het he
 heom faren to 7 forceorfan hit 7 þ seolfer him to bringan ðe hit
 mid bifangen wæs . heo þa swa dyden forcurfon ðæt treow wið
 ðone grund 7 biheowon hit on þare ilce stowe 7 hit in to ðam temple
 5 beron 7 þ seolfer to him brolten 7 he nom þa ða þrittijæ sylfrenæ
 hopæ 7 let clean to ðrittijæ discæn 7 let heom hón in to þam
 temple for his fæder sawle . þa wæs ðæt ylcæ seolfer þe unsæliȝ
 iudas ure drihten to deaþe fore bileawede . þa ðe þ treow in to þam
 temple ibroht wæs þa eoden þa ylcæ ðerto þe hit ær imeten hæfdon
 10 7 þ ylcæ ȝemet þerto lædnon . þa ðe hit þær nyðer ilæd wæs þa
 wæs hit twam fæðmum længre þonne þ imet were . Ða weron heo
 swiðe afyrhte 7 hit þam kinge cyddon 7 þe kyng ofstlice pider wende
 7 wolde [fol. 19] witæn hwæt his soðes wære . Ða he ða ðæt iseah
 þa wearð he mid swi licere hatheortnysse ástured 7 cwæð þ heo
 15 deaþe scyldiȝe wæræn þ heo hine mid heoræ leasungæ on ðon ibroht
 hæfdon . Het hit þa up ahebban ðær hit to sceolde . þa ðe hit
 ðerto ibroht wæs þa wæs hit twam fæðmæ sceortre þenne ða oðre .
 Ða þe he ðæt iseah þa wearð he swiðe ȝeforht iworden 7 bæd þ hit
 mon adun don sceolde 7 hit into þam temple lecgæn 7 he swiðlice
 20 bereowsode þ he swa mucel agult þurh ðæt haliȝ treow .
 Bead heom þa þ heo ða ȝyt út wendon sceolden 7 fondian hwæðer
 heom god almihtiȝ aenȝ oðer asendon wolde . 7 heo þa swa dyden .
 On ðone ylcæ dæȝ þa funden heo sonæ eall þ heo wolden . 7 hit to
 him brohten . 7 heo ða hit brohten ðær hit beon sceolde 7 þ haliȝ
 25 treow innan þam tempel læȝ áa oð þeo tid com þe ure drihten þrowian
 wolde 7 ðærinne fela wundra iwrohte weron þurh ðæt haliȝ treow .
 Hit ilamp hwilon þ ðerto eoden hundtentiȝe iudeiscræ monnæ 7 þ
 treow nimæn wolden 7 hit to þæs sacerdes bottle beron wolden .
 Ðæs nome wæs cericius he wæs on þam time miclæn abisgod embe
 30 his botlungæ 7 imynt hæfde þ he þ ylcæ tréow ðerto dón wolde .
 ða ne mihte heora nán hit of þam styde awecgæn . þa yrsode he
 wið heom 7 cwæð . þ hit heoræ leasung were . 7 wende þa himsylf
 ðertó 7 het him mid bringæn swa fela aexæ swa mon biȝeten milite
 7 he sylf ðerto feng 7 heo hit wolden ut of þam temple hæbben .
 35 þa ne mihte heoræ nán hit awecgan Ða het he heom mid heoræ
 æxum to gán 7 hit on ȝtreo toceorfan . Ða wearð hit swa heard

to take that one [in David's garden]. Then he bade them go and cut it down, and bring him the silver with which it was encircled. They did so, cut down the tree to the ground and hewed it on the same spot, and bore it into the temple, and brought him the silver. And he took the thirty silver hoops, and had them made into thirty 5 plates, and hung in the temple for his father's soul. That was the same silver for which the wretched Judas betrayed our Lord to death. When the tree had been brought into the temple, the same [workmen] went to it that had formerly measured it, and applied the same measure to it. When it was laid down there, it was two 10 fathoms longer than the measure was. Then they were sorely afraid, and made it known to the king. And the king went thither in haste, wishing to know what of it [i. e. of their report] was true. When he saw it, he was stirred with exceeding wrath, and said that they were worthy of death for having, by their lying, brought him to 15 this. Then he ordered it to be raised to the place where it was to go. When it was put there, it was two fathoms shorter than the others. When he saw that, he was much afraid, and ordered them to bring it down and lay it in the temple, and he sorely repented having sinned so greatly with respect to the holy tree. He bade them 20 then go out again, and try whether God Almighty would send them any other. And they did so. On the same day they soon found all that they wanted, and brought it to him, and they then took it where it was to be placed, and the holy tree lay always within the temple until the time came when our Lord would suffer. 25 And many miracles were wrought therein by the holy tree. It happened on a time that a hundred Jewish men went thither, and wished to take the tree and to bear it to the priest's house, whose name was Cericius. He was at that time much occupied with his building, and had resolved to use that same tree for it. But 30 none of them could move it from the spot; then he grew angry with them, and said that it was their lying, and himself went thither and bade them bring with him as many axes as they could get, and

swyldæ hit stælen wære. 7 þare æxene swengæs ȝewendon on ðare
 ansynæ þe hit ceorfæn scéolden. Da feringæ heom ealle on hawi-
 ȝende asprong þær fýr on ȝæro healfe ȝæs treowæs ant forbernde
 sixtiȝ monnæ of þam monnum þe hit forceorfæn wolden 7 þone
 5 preost forð mid. ȝe heoræ heretoȝæ wæs. Da oðre for þare myclæn
 fyrhto þe heo ȝer iseȝen út æturnon; þa héo ȝanon ut comen 7
 þa iseȝen heo 7 eal þeo ceasterwaræ on ierusalem þe leȝ wæs huru
 feowertiȝ fæðmæ heh þe up of ȝam temple eode. 7 alle þa ȝe on
 10 ȝare ceastre wæron on hierusalem mid mucel fyrhto fleonde wæron
 for þam myclan eȝe þe heo þær iseȝen. of þam dæȝe næs nan mon
 swa durstiȝ þis ætrinæn durste. ȝider com in gangen hwilon
 15 an meretrix 7 hire ȝær onuppon set unmyndlingæ. þa feringæ
 wearð heo bæften al on brune æȝðer ȝe þe ræȝl þe heo on hæfde ȝe
 þe lichamæ al wiðæftan. þa ræsde heo úp 7 mid ludre stæfne rymen
 ongan 7 heo ȝus forewitegian ongan 7 cwæð. Eala ȝu eadiȝ treow
 20 þalles middaneardes hælend ón hangiæn sceal. Da ȝa [fol. 19b]
 indeiscan sacerdæs þiherdon þa nomen heo hire 7 hire swiðlice
 swingæn ongunnon 7 hire mid unȝemetlice pine tintreȝian ongunnun
 7 heo æt hire witon wolden hwæt heo mid þam worde mende ȝe heo
 25 crist nemnen scolde. Heo andswarde 7 cwæð ȝe heo natopeshwóu
 þe secgan ne cuðe ne heo nyste hwæt buton allswa hit hire ón muðe
 bicom. Heo þa nomon hyre. 7 on carcerē sendon 7 hire þerinnon
 biclyds 7 heom ȝanon witan. Da on þære nihte com hire tó godes
 engel 7 hire bi hire nome nemdæ 7 to hire ȝus cwæð. Sibillæ beo
 30 ȝu istrongod 7 þu naht þæs tintreȝa ne ondred forþam þe heo beoð
 ȝe to mycle blisse iȝearwod. 7 þurh ȝe heo ȝinne lichame.
 iswenched 7 ipinod habbað þin sawle sceal to ece reste bicumen.
 On morȝen þa heo eft tó þam carcerne comen 7 hire út læddon þa
 35 clypoden heo to hire 7 þús cwædon ȝu myltestre sæȝ us hwæt ȝæt
 word bihealde oððe hwa ȝe þerto wissode þe þu swa beotlice clypien
 ongunne. Da andswarde heo 7 ȝus cwæð. ne sæcge ic eow ȝyt na
 mare þonne ic ær sæde. ac ic ȝe to soðe wát þa þa ic ȝonne bryne
 40 ȝerinne þrowode þurh mine forwurhæ swa swa godes willæ þa wæs;

3. MS. teowæs.

4. MS. monn.

15. treow] the o altered from another letter.

25. þe] the þ altered from w.

27. MS. iswenged.

he himself took hold of it [the tree], and they tried to lift it out of the temple. But none of them could move it. Then he bade them go to it with their axes, and cut it into three pieces. Then it became as hard as though it were of steel, and the strokes of the axes turned against the faces of those who were to cut it. Then 5 suddenly, whilst they were all looking on, fire started out on three sides of the tree, and burnt sixty of the men who were trying to cut it, and the priest with them, who was their leader. The others, for the great terror which they beheld there, ran out. When they came out from thence, they and all the inhabitants of Jerusalem 10 saw that the fire which went up from the temple was at least forty fathoms high ; and all that were in the city, in Jerusalem, fled with great fear, on account of the great terror which they beheld there. From that day there was no man so daring that he durst touch it. Thither came once a certain meretrix, and seated herself thought- 15 lessly upon it. Suddenly she was all on fire behind, both the garment she had on, and her body all behind. Then she sprang up, and with a loud voice cried out, and thus prophesied and said, 'Lo, thou blessed tree, on which the Saviour of all the world shall hang !' When the Jewish priests heard that, they took her and beat 20 her sorely, and tortured her with extreme torture, and they wished to learn from her what she meant by naming Christ. She answered and said that she could not tell, and that she knew nothing but that these words had come to her mouth. They then took her and put her into prison, and shut her in there and departed. In the night 25 God's angel came to her, and called her by her name, and thus spoke to her, 'Sibilla, be thou comforted, and dread not these tortures, for they are prepared for thee [as a means] to great bliss ; and because they have beaten and tortured thy body, thy soul shall come to everlasting rest. On the morrow when they again came 30 to the prison and led her out, they called to her and said thus : 'Thou harlot, tell us what that word signifies, or who it was led thee thus exultingly to cry out.' Then she answered and thus

Sona swa ic ȝæt word icwedon hæfde me þe licame ihæled wæs .
 Nu sende ȝe on mine lichame swulce tintreza swulce ȝe wullen ne
 maȝe ȝe ná ȝe mí þa sawle aræcan . Héo þa nomen hire 7 mid
 teartrum swinȝellum swungon oð ȝæt hiræ licame wearð swa swiðlice
 5 iswungan swulce he mid seaxum tosnaðod wære . Swa heo hire
 six dæȝes dæȝhwamllice mid swiðlice swingelle swungon 7 hire
 ȝonne on efen on cwearterne biclusdon . 7 on morȝen þonne heo
 hire ȝanon ut læddon þonne eode héo út hal 7 isund ȝa þæs binnon
 fif nihte com hire to godes engel oðre siðe 7 hire to cwæð . Sibilla .
 10 ȝu wæreær meretrix on ȝissem worulde ac þu eart nu godes
 icorenæ . þu wæreær sibilla iháten : ȝu eart nû susanna inemned .
 Nû to ȝissem dæȝe þu sceald þone eadiȝ wuldorbeah underfón ȝe þu
 þurh ȝæs tintreza iearnod hafest 7 swa hwæt swa ȝu to gode ȝyr-
 nende bist þu bist tyðæ . ȝa antswarede heo þam engle 7 þus cwæð .
 15 Ane bene leof ic ȝyrnen wolde ȝif hit min mæȝð wære þ ic hit
 ȝyrnan durste . þ ure drihten me unnon wolde ȝif hit his mildæ
 willæ wære þonne ȝeo tid cuman scolde þ he þrowian wolde . þ ic
 ȝonne þa halȝa rode iseon moste . ȝa andswarde þe engel hire 7
 þus cwæð . Eall hit bið swa ȝu bides . 7 þe engel hire þa from-
 20 wende . Sonæ on þ dæȝred þa comen þa ylcæ þe hire tintrezedon
 7 hire ut of þam carcerne læddon Sonæ swa heo ut com þa clupode
 heo 7 þus cwæð . Nu hit is þe timæ þ ȝe to sæles eower ȝewin
 endian moten . Sonæ swa heo þ word icwæden hæfde þa comen
 godes englæs 7 hire sawle of þam licame nomen 7 hire mid heom
 25 læddon . An ȝare iudeiscræ monnæ þa ȝerto racode 7 he mid his
 sweorde hire þ heafod of asloh 7 heo ȝa ȝer swiðne mucelne ád
 onældon 7 imynt hæfdon þ heo ȝone lichame nimen wolden 7 hine
 to duste forbernon . ȝa wæs on þære meniu þæs folces an swiðe
 weliȝ wif sone swa heo iherde þ heo þ don wolden þa ferde heo to
 30 mid alle þam folce þe heo mid hire hæfde 7 þone licamæ nedyngæ
 æt heom nám 7 hine forð mid hire feriæn het 7 hine innon hire
 aȝene huse on stænene ȝruh arwurðlice biburiȝen het . ȝa [fol. 20]
 iudeiscæn þa mucelne sinoð heom bitweonon hæfden . 7 heo ȝa ræd-
 den þ heo þæs wifes botle al forbernon wolden . ȝa þæs binnon þeom

spoke: 'I tell you no more now than I told you before, but that I know of a truth that whilst I was suffering the burning therein [i. e. in the temple] for my sins, as it was God's will, as soon as I had spoken that word, my body was healed. Now inflict on my body what tortures ye please, for all that ye cannot touch my soul.' Then 5 they took her and beat her with sharper strokes, until her body was so severely beaten as though it had been cut with knives. Thus they beat her with severe scourging daily for six days, and then in the evening shut her in the prison; and in the morning, when they led her out from thence, she went out whole and sound. Five nights 10 after this, God's angel came to her a second time and spoke to her, 'Sibilla, thou wast formerly a meretrix in this world, but now thou art a chosen one of God; thou wert formerly called Sibilla, thou art now named Susanna. Now on this day thou shalt receive the blessed crown of glory which thou hast merited by these tortures; 15 and whatsoever thou askest of God, thou shalt receive.' Then she answered the angel and thus spoke: 'One boon, Sir, I would fain ask,—if I be worthy to dare to ask it—that our Lord should grant me, if it be his merciful will: [namely] that when the time shall come when he shall suffer, I might be allowed to look upon the 20 holy rood.' Then the angel answered her and said thus: 'It shall be as thou askest.' And the angel then departed from her. Soon, at dawn of day, there came to her the same that had tortured her, and led her out of the prison. As soon as she came out, she cried and said thus: 'Now is it the time that ye must straightway end your 25 tortures.' As soon as she had spoken that word, God's angels came and took her soul from her body, and bore it with them. One of the Jewish men hastened up to her and struck off her head with his sword; and then they kindled there a very large fire, and intended to take the body and burn it to dust. Now there was 30 amongst the crowd of people a very wealthy lady. As soon as she heard that they purposed doing that, she approached with all the people she had with her, and took the body from them by force, and had it borne away with her, and buried honourably in a stone coffin within her own house. The Jews then held a great meeting 35 amongst themselves, and determined that they would burn down

dazum héo comen alle ham to þam wife 7 heo þa swiðlice hire
 ðreatižen ongunnon þ heo þone lichame aȝyfen scolde. Buton heo
 þ don wolde þ heo wolden hire sylf forbernen 7 all þ heo ahte. þá
 þ wif þ ihyrde ȝa eode heo on diȝlon 7 hire to drihtne bæd 7 ȝus
 5 cwað. Drihten leof ȝu ȝeðafodest þissæn unlædan þ heo ȝæsne
 licame on hire life swiðe cwylmdon 7 berndon þurh an word þ heo
 þine halȝa nome forewitegode. ȝif ȝu heom iðafien wulle ȝæt heo
 ȝone lichame leng dreccen scylon ȝewurðe ȝin wille. ȝif hit þonne
 10 ȝin willæ ne beo for ȝinre mildheortnysse swutela to ȝissum dæȝe
 ȝin wulðor þurh heom. Sonæ swa heo hire ȝus ibæden hæfde heom
 alle on lociȝende þ hus þ þe halȝæ lichame inne biburized wæs
 wearð al innan on brune of ȝare þruh ȝe heo on læȝ 7 þe læȝ on
 ælce healfe út ræsde þ heo nan oðer nyston buton heo alle for-
 beornæn scolden 7 heo ȝa swiðe unȝeheortlice ȝanon fluȝon. Sonæ
 15 swa heo ȝanon wændon þa wearð þe bryne adwæsced. þ wif ȝa
 sonæ in eode 7 hire sunæ to hire clypode 7 to him ȝus spæc. Eale
 þu sune min mucel beoð þa wundræ þe hér to dæȝ iwordene beoð.
 Nu bidde ic ȝe þ ȝu næfræ þas isihðe ne forȝymeelasæ ac hy fæste
 20 on ȝine imynde heald for þam ȝingum [þe] of ȝam halȝan treowe
 ȝe on salomones temple ibroht is ȝis wundor iworden is. 7 ȝurh
 þ all middaneard iholpan bið. 7 heo þa cyrccan aræren het ofer
 ȝa ȝruh þe ȝe lichame inne reste. Aȝter þan ȝe þis iworden wæs
 binnon sixtiȝ ȝearæ ȝæs. ȝrowode ure drihten þa he wæs þrittig-
 25 wintre. ȝa hit ȝa wæs embe þone timæ þ ȝa arleasæ iudei hine
 hón wolden. þa ne mihten heo on nane stowe swylc treow finden
 swylce heo hine on hón wolden. ȝa clupode heoræ án 7 cwað ȝæt
 on salomones temple án treow wære þ he wende þ ȝerto mihte. ȝa
 clypede caiphas ofer heom alle 7 ceas of heom allon ȝreo hund
 monnæ 7 heom bead þ heo ȝertó faren scolden 7 þ treow to him
 ȝo feccan. ȝa heo ȝerto comen ȝa ne miht heoræ nán hit awecgan.
 ȝa wendon heo sume eft onȝean to him 7 him þ cuddon ȝær he
 het faren to 7 forceorfæn hit on ȝreo heo nateshwón ne mihten.
 ȝa iwearð hit bitweonæn héom þ heo ámæten týn ælnæ of ȝam

19. þe] is wanting in the MS.

23. MS. drihten 7 þa.

24. hine] MS. hī.

25. wolden] d altered from another

letter.

29. MS. monnī.

the lady's house. Three days afterwards, they all came to the lady's house, and threateningly demanded that they should give up the body. Unless she did so, [they threatened] that they would burn her and all that she had. When the lady heard that, she went in secret and prayed to the Lord and thus said: 'Dear Lord, 5 Thou didst permit these wretched ones sorely to torture and burn this body whilst she lived, on account of one word, [namely] that she foretold Thy holy name. If Thou wilt permit them to illtreat this body still longer, Thy will be done. But if it be not Thy will, for Thy mercy's sake make known this day Thy glory on them.' 10 As soon as she had thus prayed, whilst all were looking on, the building in which the holy corpse was buried took fire within from the coffin in which she lay, and the fire started out on every side, so that they believed nought else, but that they would all be consumed by the fire, and they fled from thence greatly terrified. 15 As soon as they had departed, the fire was quenched. The lady then went in at once, and called her son to her, and thus spoke to him: 'Lo, my son, great are the wonders that have been wrought here to-day! Now I beg thee that thou never become heedless of that which thou hast seen [lit. of this sight], but hold it fast in thy 20 memory, for the reason that this miracle has been performed by the holy tree which was brought into Solomon's temple; and by it all the world shall be helped.' And she ordered a church to be erected over the coffin in which the body rested. Sixty years after this had happened, our Lord suffered, when He was thirty years old. When 25 the time had come that the wicked Jews wished to crucify Him, they could in no place find such a tree as they would fain crucify Him on. Then one of them cried out and said that in Solomon's temple there was a tree which he thought would be suitable thereto. Then Caiaphas called out over them all, and chose from them all 30 three hundred men, and commanded them that they should go thither and fetch him the tree. When they came thither, none of them could move it. Then some of them went back to him, and made this known to him. He ordered them to go and cut it into three pieces, but they could by no means do so. Then they agreed 35 among themselves that they would measure ten ells of the tree and

treowe 7 þ of acurfæn 7 heo þa swa dyden . þa tweȝen deales heo
 nateshwón forceorfan ne mihten. Ða tyn aelnæ heo on twa toslæf-
 don 7 on ȝam ilcæn temple hit all biheowen 7 þa halȝæ rode ȝerof
 wrohten 7 ure drihten sylf hire eft ut of þam temple ber . Ðis
 5 wæs all idón on þone ylcæ friȝdæi þe he ȝrowian ongon . Ða tweȝen
 dæles ȝæs halȝæ treowæs wæron áá innan ȝam temple 7 nan mon
 heom atrinæn ne durste . Ða ȝæs binnon þeo hund wintræ 7 xxx
 wintrum ȝa sancta helena to hierusalem com . 7 þa halȝa rode
 sæcan ongón . Ða heo ȝe haliȝe rode swa hit godes almihtiȝes
 10 foresceawunge wæs ifunden hæfde heo ȝa in to þam temple com 7
 heo þæt treow sceawian ongón . Ða axode heo hwæt hit wære . oððe
 hwænon hit come . þa sæde hire mon [fol. 20b] þ hit wære ilæfed of
 ȝare halȝa rode 7 heo þa ȝornlice smeade hú hire embe þ to donne
 wære . Ða on þá ylcian nihte þa heo on hire reste wæs þa com
 15 hire an stæfne tó ȝæs ȝe hire iðuht wæs þ hit godes engel wære 7
 hire bi hire nome nemde 7 hire ȝeþuht wæs þ heo innan ȝam tem-
 ple wære 7 þa bead ȝe engel hire þ heo sceolde þ haliȝ treow on
 feower toceorfan 7 imæten þa feower dælæs þ ælc wære tyn aelnæ
 long 7 bead þ heo scolde senden þa feower dæles on feower healfe
 20 ȝisses middaneardes Heo ȝa on morȝen dude allswa ȝe engel hire
 bead 7 heo þ haliȝ treow mid mucel arwurðnesse forð mid hire
 ferien het to constantinopolim 7 þa halgæ rode forð mid . Sonæ
 swa heo innon þare caestre cōm constantinopolim ȝa mon ferede
 toȝeanes hire ænne forðfarene mon þa het heo þ folc anbidæn ane
 25 metmucele tid . ȝa hæfde héo éacswylce ȝa oðre rode þe ȝe sceapæ ón
 ahón[gen] wæs þa smeade heo on hire ȝane on hwæðere crist ahon-
 gen wæs . Ða nom héo arest þeo rode ȝe þe sceadæ on hongode . 7
 hire uppon ȝene deaden alæðde 7 he læȝ forð alswa he ær dude . þa
 het heo ȝa oðre nimen 7 uppon him settæn . sone swa heo ȝam
 30 deade neahlæhte þa arás hé sonæ ȝa ȝe heo ȝæt iseah þa wearð
 heo mucel iblissod 7 heo in to þam kinge eode constantine . 7 him
 cydde þa merðæ þe heo mid hire ibroht hæfde . Ða ȝæs binnon
 six daȝum þa fullode siluester þe papæ þone iudam þe sancta helene

21. *M.S. arwurdnesse.*

26. *for the first ahóngen the M.S. has ahón, which stands at the end of the line and is followed by a short*

stroke indicating that only part of the word has been written. The scribe, however, forgot to add the gen at the beginning of the next line.

cut that [length] off, and they did so. The [remaining] two parts they could not by any means cut. The ten ells they cut into two pieces and, in that same temple, hewed it all [i. e. the ten ells] into shape, and made the cross of it, and our Lord himself afterwards bore it out of the temple. This was all done on the same Friday 5 on which he suffered. The [remaining] two parts of the holy tree remained always within the temple, and no man dared to touch them. Then, 330 years after, Saint Helena came to Jerusalem and sought for the holy rood. When she had found the holy rood, as it was Almighty God's providence, she went into the temple and saw 10 the tree. Then she asked what it was and whence it came. They told her that it was left from the holy rood [i. e. that it was the portion left after the wood for the holy rood had been cut off], and she then earnestly meditated what she ought to do with it. In the same night when she was on her couch, there came to her a 15 voice in such wise that it seemed to her to be God's angel, and it named her by her name, and it seemed to her that she was inside the temple; and then the angel bade her cut the holy tree into four parts, and measure the four parts so that each should be ten ells long, and he bade her send the four parts to the four quarters 20 of this earth. On the morrow she did as the angel commanded her, and ordered the holy tree to be carried with her thence to Constantinople with great honour, and the holy rood as well. As soon as she came within the city of Constantinople, a dead man was borne towards her. Then she bade the people wait for a short time 25 —for she had also the other cross on which the robber was crucified —then she meditated in her mind on which of the two Christ was crucified. Then she first took the cross on which the robber had hung, and laid it upon the dead man; and he still lay [dead] as he did before. Then she ordered the other to be taken and placed 30 upon him; as soon as it approached the dead man, he straightway arose. When she saw that, she was greatly rejoiced, and went in to the king, Constantine, and made known to him the marvellous things that she had brought with her. Six days after this, Silvester, the pope, baptized Judas, who had shown Saint Helena the 35

þa rode tæhte . 7 hine bi nome ciriacum nemde 7 hine on ȝone
 ilce dæȝe to arcebiscop halȝode . 7 ȝes on morȝen he wende to
 ierusalem . 7 heo forð mid him þa tweȝen dæles sealde oðerne dæl
 he scolde dón to ierusalem . oðerne to alexandriam . 7 þone ȝridde
 5 dæl þe papæ siluester forþ mid him to romeburȝ hæfde . þone
 feorðan del heo mid hire hæfde on constantinopolim . Binnon
 þreom dazum þæs ȝeo haliȝ rod ifunden wæs iudas ȝeaf sancta
 helenæ þa fif næȝlæs ȝe ure drihten mid inæȝlæd wæs ; on þare
 ilcan nihte com hire to godes engel þa heo on hire reste wæs . 7
 10 hire be hire nome nemde 7 þus cwað . Heléna aris 7 þa næȝlas
 nim 7 ȝerof wurcean hát þ myld to constantines bridle þines sune
 7 nis æniȝ þ him syððan wiðstanden mæȝe . 7 moniȝe scylen on god
 bilyfæn þurð þa wundræ ȝe of ȝam bridle wurðaþ . Da axode heo
 hine hwæðer heo scolde þa næȝlæs mid hire læden þe heom ȝær
 15 læten wurcen . þa andswarde hire þe engel 7 ȝus cwað . ȝu ne miht
 heom ná of ȝissere stowe læden ær heo iwrohte beon ac ȝu scealt
 heom hér wurcen haten . 7 ȝone bridel syððan mid þe læden 7 heo
 þa dyde swa ȝe engel hire bead 7 heo ȝa mildnæȝlæs wurcen hét 7
 hire sylf ȝermid wæs . 7 on ȝare hwile ȝe heo song þriȝæ þ haliȝ
 20 bed þ is pater noster þa mild wæron iwrohte . 7 heo heom to con-
 stantine brohte hire sunæ 7 þonne he on ráde wæs ȝonne wende of
 ȝæs horses muðe se liȝ þ mon mihte ofer ane mile iseon 7 ælc þare
 þe þ wundor iseȝen swiðe afurhte weron 7 heo þurh þ cristendom
 underfengon 7 swá hé wæs þreo ȝear farende . Swa wide swa he
 25 hine mid him lædde swa wide mon cristendom underfon wolde .
 Da ȝre ȝear ifyllede wæron þa com him godes engel to 7 cwað .
 Constantinus nu hit is þe timæ þ ȝu mid godes bletsungæ eft on-
 ettan scealt to ȝare halȝan eaestre constantinopolim for þam ȝingum
 ȝe þú godes wille 7 his bibod fulfremedlice ifulled hæfst . Da dude
 30 he sonæ swa þe engel him bead . sone swa he þider cóm . þa het
 he þone bridel nimen 7 þa halȝæ irenu of aliniæn het . 7 heom
 mid mucele arwurðnesse in to þare halȝæ rode ahón hét ȝær ȝyt
 oð þysne andweardan dæȝ heo ihealdene weron Amen Amen ;

22. horses] h altered from b.

22. MS. ælc þare ȝingæ þe þ

wundor.

32. mucele] MS. mueele.

rood, and named him by name Ciriacus, and the same day hallowed him archbishop. And the next morning he went to Jerusalem, and she gave him the two parts [to take] thence with him : the one part he was to take to Jerusalem, the other [he was to send] to Alexandria, and the third part the pope, Silvester, had with him thence to Rome, 5 the fourth part she had with her in Constantinople. Three days after the holy rood was found, Judas gave St. Helena the five nails with which our Lord was nailed. In the same night God's angel came to her when she was on her couch, and named her by her name and spoke thus : 'Helena, arise and take the nails, and order 10 the bit of Constantine's, thy son's bridle to be wrought thereof; and there is no one that will be able to withstand him afterwards, and many shall believe on God on account of the wonders that will be performed by the bridle. Then she asked him whether she should take the nails with her, or have them wrought there. Then 15 answered her the angel and spoke thus : 'Thou canst not take them from this place before they are wrought, but thou shalt order them to be wrought here, and afterwards take the bridle with thee.' And she then did as the angel bade her, and ordered the bit nails to be wrought, and she herself was present. And in the time in 20 which she sang the holy prayer, that is, the paternoster, thrice, the bit was wrought, and she took it to Constantine, her son. And when he was on riding expeditions, there issued from his horse's mouth a flame which could be seen for over a mile; and all those who beheld the marvel were sorely afraid, and in consequence of it 25 received Christianity. And he was thus travelling about for three years. Wherever he took it [the bridle] with him, people were willing to receive Christianity. When the three years were fulfilled, God's angel came to him and said : 'Constantine, it is now the time when, with God's blessing, thou shalt hasten back to the holy city, 30 Constantinople, because thou hast entirely fulfilled God's will and His command.' Then he straightway did as the angel bade him ; as soon as he came thither, he ordered the bridle to be taken, and the holy pieces of iron to be removed and to be hung up with great honour, together with the holy rood, where they have been pre- 35 served until this present day. Amen. Amen.

NOTES.

2⁶. *quinquaginta finicas*. A comparison of the various members of the *Rood-tree* group shows that, in the original from which they are all ultimately derived, both Elim, with its twelve springs of fresh water and its seventy palm trees, and Rephidim, with the bitter water, which was made sweet by the rods, were mentioned¹. In the original of R the seventy palm trees had been reduced to fifty, and the Latin *palmae*, to which the other versions point, had been replaced by the Greek *φοίνικες*, of course, in a Latinized form; the result being the *quinquaginta finicas* of the text. This being unintelligible to the author of R was regarded by him as a place name, which he took over unaltered in form and applied to the place where the rods first appeared. But this was not the only confusion: out of Elim, with its twelve springs of fresh water, and Rephidim, with the bitter water, he made Elem—*Delemia* I take to have arisen from *de Elem*—with thirty springs of bitter water.

4³³. *Robathi*. If we spell this word backwards, disregarding the final *i*, and treating *th* as one letter, we get *thabor*, which is, no doubt, the place meant. According to the *Legend* Moses planted the rods at the foot of Mount Thabor (some MSS. have *Oreb*), where they were afterwards found by David.

6¹⁶. *þur* for *þurh*.

6¹⁹. *bilyfæð*, cf. 34¹³ *bilyfæn*. These are somewhat earlier instances of the verb to believe (with the prefix *be-*) than any recorded in the NED. O.E. *geliefan*.

6²⁰. *Ða ðæs binnon æhta dæjan*, ‘Eight days afterwards.’ *Binnon* is similarly used 22⁵, 28⁸, 28³⁴, 30²³, 32⁷, 32³², 34⁶.

8¹¹. *sum ðure ðingæ*, literally ‘some one of those things.’ Cf. 1. 8, *nān þare ðingæ*.

8⁶. *tweonan*. I have here retained the reading of the MS., although the scribe probably meant to write *betweenan*. Cf. 6¹⁷, 6², 6³¹, 16³¹.

8³³. Ought we not to supply *me* before *iðuht*? Cf. 32¹⁵ *ðæs ðe hire iðuht wæs þ hit*, etc. We must either translate: ‘As it seemed to me my power of speech,’ etc., or, ‘thus it seemed to me that my,’ etc.

10⁵. *cneowū bedū* is obviously miswritten for *cneowbedū*. Cf. 10¹⁵.

¹ Both places are mentioned in Ca II, A, Db, and F. They were the scenes of the second and third appearance of the rods. Marah (Exod. xv. 23) has been confused with Rephidim.

10²¹. *ðær ðu inne wäre*. Ought we not to read *ðær ic inne wæs*?

10²². *alsiðan* stands probably for *halsiðan*. For instances of the loss of *h*, cf. grammatical notes. It might possibly be miswritten for *ahsiðan*.

12¹⁰. *on egyptæ lande*. Does this refer to the sending of Moses from Midian to Egypt? Or ought we to read of *egyptæ lande*? The latter seems more probable; it suits the context better, moreover in the former case one would expect to have *land* (accusative).

12²¹. This line is corrupt. We ought perhaps to supply *ðe* after *ðingum*, cf. note to 30¹⁹. After *arest iseȝe* some words have probably been lost.

12²¹. *him ... bæd*. Cf. 12⁹, 20¹⁶, 20²⁰ (*hine ... bæd*).

14¹⁴. *boden* may be either sing. or plurāl.

14²⁵. *deȝen*, 'to die.' This is an earlier instance of the occurrence of the verb *to die* than has hitherto been recorded. It is met with in Ormulum, Laȝamon, Ancren Riwle, St. Katherine, etc. Owing to the fact that *deȝen* is not found in OE., other words, such as *sweltan*, *steorfan*, etc., being used, it has been assumed that it is of Scandinavian origin. But seeing that the word was in common use in the South West of England from the middle of the twelfth century onwards, and that it is found in the other West Germanic dialects: in Old Frisian, Old Saxon, and Old High German; and seeing, moreover, that Orm.'s *deȝenn* cannot be derived from the Old Norse (Danish) *dþyja*, which would have given *deȝenn* (cf. Brate¹, Paul und Braune's Beiträge zur Geschichte der deutschen Sprache und Literatur, 10. 38), it is surely not unreasonable to suppose the word to be a genuine English one. The form in which it occurs presents no difficulty: **daujan* would appear in West Saxon as *diegan*, in Mercian as *dégan* (cf. W. Sax. *ciegan*, Merc. *cégan*, from **kaujan*), and, as in the Rood-tree both *e* and *y* occur as representatives of W.S. *ie*, *ȝ*, Merc. *é* (unlaut of *ea*), the vowel is here quite regular.

14³¹. *þu him mid hælpen miht*, cf. note to 24⁷.

16²⁴. David's arm, in which he was holding the rods, was miraculously extended towards the Ethiopians, and he himself had no power to draw it back.

18⁴. *husæ* may be either singular or plural. I take it here as plural on account of *husæn*, 16³³.

18²⁹. *anride*, 'that on which one rides, horseback, a mount.' I only know of one other instance of *anrid*, *onrid* (which is formed like *anbid* from *onbidan*): cf. Stevenson & Napier, Oxford Charters, p. 23 *ælcon hiredmen his onrid þe he alæned hæfde*.

20¹¹. literally: 'was (or became) on so great fire.'

20¹³. *alle* must be connected with the foregoing *heom*. 'All the leprosy' would be *al þe r*.

22³. *stude*. Cf. 24³¹ *styde*, besides *steidle* 22⁴. On the OE. *styde* cf. Sievers, P. B. B. 10. 197; 16. 233. The form *stude* is common in the South-Western dialect in early Middle English.

¹ In spite of this Brate believes Orm's *deȝenn* to be of Scandinavian origin. To get over the difficulty he assumes that it belongs to a later stratum of borrowed words (*dürfle*

ciner späteren Schicht der Lehnwörter angehören), after the Old Danish *þy* had been monophthonged to *ü*.

22⁷. *grate*, cf. *grete* 22¹², 'greatness, thickness.' Old West Saxon *grieto*, Late W. S. *grýto*. The dictionaries record but one instance of this word from the Epistola Alexandri ad Aristotelem (Anglia 4. p. 146, and Cockayne, Narratiunculae Anglice conscriptae, p. 8) *þæt treowcyn ungemetlicre gryto and micelnyssse*.

22⁸. *fingermel*. 'fingermeasure, fingerlength.'

22⁹. *hop*, 'a hoop'; again 22¹⁴ and 24⁶. These are earlier instances of the word *hoop* than have hitherto been recorded. An OE. *hóp* has not yet been met with.

24⁷. *ðæt ylcæ seolfer þe unsæliȝ iudas ure drihten to deaȝe fore bileawede*. Cf. 26¹⁵ *ðu eadliȝ treow þ alles middaneardes hælend Ȭn hangiȝen sceal*, 30¹¹ *þ hus þe halȝe lichame inne bibrizid wæs*. Cf. also 14³⁰ *þu hæfst mid þe sylfum þ Ȭn him mid hælpen miht*. The relative pronoun *þæt*, which was originally only used for the nom. and acc. singular of the neuter, does duty, in the above instances, as a dative, being governed by the following preposition. The historically correct *þe* occurs 24² and 20⁶. In the following century *þat* was employed as a relative in all cases of all genders both in the singular and plural, but in the Rood-tree we see its use still restricted to the neuter singular. In the masc. and fem. sing. as well as in the plural of all genders *þe* is still invariably used; cf. 10²³, 14³¹, 20⁷, 30¹², 30²², 32²¹, 32²⁷, 34⁸, etc.

24¹³. It would perhaps be better to alter *soðes* into *soð*, and to read: *hwæt his soð wære*.

26¹⁹. Literally: 'what she meant by the word that she should name Christ.' Cf. 30⁶.

26²¹. Literally: 'but as it had come into her mouth.'

26²². *carcerē* must, no doubt, be expanded *carcerem*. The author of the English version has evidently taken the word over unaltered from his Latin original.

26²³—28¹. This sentence is awkwardly expressed; what she intends to say is: 'I know of a truth that, as soon as I had spoken that word, my body was healed from the pain of the burning which I was suffering for my sins.'

28³. Literally, 'ye cannot any the more [the sooner] by doing so [i.e. by torturing my body] reach my soul.'

28¹⁵. *mæȝð* I take to be miswritten for *mæð*, 'one's due proportion, one's deserts, what one deserves.'

28²². *to sæles* I take to mean, 'immediately, at once.' Cf. Aelfric's Lives of Saints, ed. Skeat, i. p. 494¹¹⁵, *ac gehwā to sæles móste clípian*. Skeat translates, 'in due time,' but the context requires, 'forthwith, there and then.' Instances of similar formations are given by Sievers, Ags. Gramm. § 320. Cf. also *to gifes* 'gratis,' Zeitschrift für deutsches Alterthum, 9. 478.

30¹⁹. *for þam ȝingum* [*þe*]. I have here supplied *þe*; cf. 22²⁹ and 34²⁸; also 12²¹.

32². *toslæfian*. The verb *toslæfan*, 'to cut in picces,' is not recorded in the dictionaries. It is the causative of the strong verb (*to*)*slifan*.

32¹⁵. *ðæs Ȭe hire iðuht wæs þ*, etc. Cf. note to 8³³.

32¹⁸. The author has forgotten that the tree originally measured only thirty

ells, and that one-third, i. e. ten ells, had already been cut off. A quarter of the remainder would only measure five ells.

32²²⁻²⁴. A more correct translation would be: 'As soon as she came within the city Constantinople, as they were carrying towards her a dead man, she bade the people,' etc. The *ða* in line 23 is relative, the *þa* in l. 24 demonstrative.

32²⁵. *ahón[gen]*. The MS. has *ahón-*, which stands at the end of a line. If it were not for the short stroke in the MS. after *ahón*, which indicates that only part of the word has been written, the reading *ahón* might have been allowed to stand unaltered. The form *ahón* occurs as past participle in early Southern Middle English: cf. Bülbring, Ablaut der starken Zeitwörter, im Südenglischen, p. 106.

34¹¹. *myld* (cf. *mild* 34²⁰ and *mildnægglas* 34¹⁸) = O. E. *midl*.

34¹². *Nis æniȝ þ him syððan wiðstanden mage*. Cf. 26¹¹ *Næs nan mon swa durstliȝ þ his ætrinæn durste*. In these two instances the *þ* is rather a conjunction than a relative pronoun. In the latter case we can supply *he* after *þ*, and in the first instance the construction seems similar: 'There is no one [so powerful] that [he] can,' etc.

34¹³. *þurð*. Cf. note to line 19 of the *Compassio Mariae*.

34²⁰. *bed*, O. E. *gebed*.

APPENDIX

TO

THE HISTORY OF THE HOLY ROOD-TREE.

I.

THE CAMBRIDGE AND HARLEIAN LATIN VERSIONS, AND THE OLD FRENCH PROSE VERSION OF ANDRIUS.

THE CAMBRIDGE LATIN VERSION AND ANDRIUS.

Incipit sermo quomodo primitus sancta arbor creuit in qua
salus mundi pependit.

§ 1. Sancta et diuina eloquia, fratres, iugiter immo et cotidie
nobis salubriter recitantur, ut anime nostre paschantur et in futuro
seculo eternis epulis saginentur, dicente propheta: 'satiabor,
dum manifestabitur gloria tua.' Det nobis dominus per spiritum

§ 1. Chascun iour deuriemes nos reciter les deuines escritures, 5
car nos armes en seroient pauees et saoulees, ce dist li prophetes,
'Biaus sires, ie serai mout saoules, car ta gloire sera bien faite
aperte.' Mais nous ne nos deuriemes glorefier fors si come dist

This Latin version (= Ca) is printed from the twelfth century MS. Mm. 5. 29, in the Cambridge Univ. Library, fol. 157^b. It is divided into paragraphs for convenience of comparison with the version in MS. Harley 3185 (= H). In the case of those paragraphs in which H agrees with Ca, the variants from the former are added here. An account of those portions of H which differ, will be

found on p. 54. Contractions are expanded. Square brackets denote that the letters enclosed are wanting in the MS.

The Old French version of Andrius (= A) is printed from MS. 95 (Bibl. Nat. Paris), fol. 386^a.

1. § 1. also in H.
2. seculo wanting Ca. satientur H.
- 3-4. Ps. xvi. 15.

sanctum hac uirtute in ipso corroborari, ut, cum apostolo, nobis absit gloriari, nisi in cruce domini nostri Ihesu Christi. In qua enim si gloriemur, profecto scientia ueteris ueritatis a deo replebimur, ut sciamus unde arbor sancta oriri ceperit, et quomodo 5 crescere inchoauerit uel qualiter ad operationem salutifere crucis peruererit, in qua salus mundi pependit.

§ 2. Post egressionem autem filiorum Israel ex Egipto, cum eos dominus per manus Moysi a seruitute Pharaonis eduxisset, rubrumque mare siccis uestibus transire fecisset, primo egressi sunt in 10 desertum Sur; ambulauerunt tribus diebus per solitudinem, et non inuenerunt aquam. Fixis tamen tentoriis in planicie campi, tota nocte manserunt ibi. Facto igitur diluculo, Moyses surrexit a sompno, et ecce uidit ad caput suum unam repente exortam uirgulam, et in dextera lateris parte aliam, atque in sinistra 15 terciam; et demonstrabatur genus singularum tenerorum ostensione

li apostoles : 'Iou ne me doi glorefier fors en la crois Damedieu Ihesu Crist. Mais or nous conuient sauoir qui fu ichius sains arbres ne dont il nasqui premierement, dont la crois fu en quoi li salus dou monde fu pendus, ne coment la crois en fu puis faite.

20 § 2. Et dist l'estoire que quant li fil de Israel furent isut de Egypte, que Damedius les anoit deliures des mains de Pharaon par Moysem, qu'il orent fet passer la mer rouge tout a sec, si uindrent premierement au desert de Sur, et errerent .iii. iours et .iii. nius, que onques point d'aigue ne parent trouuer, et ten-25 dirent lor tente a plain cham et furent illueques toute nuit. Et quant uint au matin que Moyses s'esuilla, si uit deuant lui une mout bele grande uierge qui fu mise a son cenes, et une deuers sa destre, et une deuers sa senestre; et demonstre de quel

1. sanctum] suum *Ca.*

2. *Galat.* vi. 14.

7. § 2 also in *H.*

autem *wanting H.*

cum] uidelicet .lx. millia preter mulieres et parulos cum *H.*

8. manum *H.*

9. uestibus] uestigiis *H.*

Exod. xv. 22. ingressi *II.*

10. Sur] Syn *II.*

admouere *Ca.*

11. non *wanting Ca.*

tamen] autem *H.*

14. sinistra parte *H.*

15. singulorum *H.* tenerum *Ca.*

28. demonstre ire *MS.*

foliorum. Nam prima uirgula erat cypressina, atque alia cedrina, et pini speciem habebat tercia. Obstupescens igitur Moyses repentina uirgularum uisione, nullatenus ausus est illas contingere, nec in illo loco diutius quiescere, sed conscite profectus inde, uenit in Helim cum omni plebis multitudine; ibique reperientes septuaginta palmas et .xii. aquarum fontes, castrametati sunt iuxta aquas. Facto autem mane, dum euigilasset Moyses, ecce iterum reperit circa se in terram fixas tres quas prius uiderat uirgulas, et non ausus est amouere illas, sed ualde admirans prophetauit dicens, 'Uere istarum ostensio uirgularum sanctam significat trinitatem. 10 Cypressus itaque patris habet significationem, cedrus uero significat unigenitum dei filium, pinus etiam portendit paraclytum spiritum sanctum.' Et hoc dicens, profectus est inde, et uenit in Raphidim

maniere les uerges estoient. Et dist que la premiere estoit de cypries, et la seconde de cedre, et la tierce si estoit de pin. Et 15 quant Moyses uit iceste meruelle, si s'esmeruella mout et fu mout esbahis, ne onques de ces uerges n'en osa nule toucier, ne n'osa ainques puis d'illucques remanoir, ains s'en ala au plus tost qu'il pot; si s'en ala en une tere que on apiele Elym ot trestout son pueple que il menoit. Et trouua illueques .lxx. paumiers et .xii. 20 fontaines d'aigue; illueques se herbergierent iouste les aigues. Quant uint au matin que Moyses s'esuilla, si trouua enuiron soi de rechief ices .iii. uerges que il auoit ueues deuant, et estoient fichies en la tere. Cil ne uaut onques souffrir qu'elles fuissent remuees; lors s'esmeruella mout dans Moyses et prophetiza et 25 dist, 'La senefiance de ces .iii. uerges si senefierent la trinite, car li cypres senefie le pere, li cedres si a la senefiance dou fil, et li pins si a la senefiance dou saint esperit.' Et si tost come

1-2. Nam . . . tercia *wanting* *H.*

2. *Obstupescens* *H.*

5. *Exod. xv. 27.*

repperiente *Ca.*

6. palmites *H.*

8. se in terram *wanting* *H.*
illas tres *H.* uidit *H.*

9. est ausus mouere *H.* a. e.
admoouere *Ca.*

11-13. Cypressus . . . sanctum *wanting* *H.*

13. profertur *H.*

15. estoit] auoit *MS.*

19. ot] et *MS.* 20. pauoniers *MS.*

5 cum omni plebe, ibique reperte sunt aque tam amare, ut populus ex eis nullatenus posset libere. Moyses igitur cum populo magnam sustinens tribulationem propter aquarum amaritudinem dormiuit post solis occubitum. Et exorto die euigilans item illas tres quas supra retulimus, iam tertio penes se uidit astare uirgulas. Unde admodum admirans, et quid ageret, prorsus ignorans, clamauit ad dominum pro amaritudine aquarum; qui etiam exaudiuit eum, 10 talem sibi inspirando cogitatum, ut erueret uirgulas et poneret eas in aquarum fonticulis. Moxque amaritudo aquarum in maximam uersa est dulcedinem; et letatus est populus dulces bibendo aquas.

§ 3. De istis etenim uirgulis dicitur hoc, quod in Exodo legitur: Moses igitur clamauit ad dominum pro amaritudine aquarum, qui etiam ostendit ei lignum. Quod cum misisset in aquam, uersa est 15 in dulcedinem. In Grecorum etenim commentariis lignum pro ipsis ponitur uirgulis. Mense igitur tertio egressionis filiorum Israel de terra Egypti profecti sunt de Raphidim, et uenerunt in solitudinem Sinay; tulitque secum Moyses iuxta uerbum domini uirgulas supradictas, uirtute sacri mysterii plenas. Profecti autem

20 Moyses ot ce dit, si s'en ala mout tost d'illueques et uint en la tere de Taphindun auoec trestout le pueple qu'il menoit auoeques lui, et trouuerent en celle terre unes aigues si ameres que li peuples ne les pooit boiure. Moyses fu mout en grant tribulation, et li pueples qui estoit o lui, pour l'amertume des aigues. Et 25 quant li solaus fu coucies, si alerent dormir. Et quant uint au matin que Moyses s'esuilla, si uit de rechief iouste lui ces .iii. uerges dont nos auons desus dit. Lors s'esmeruella mout Moyses et ne sot que dire. [Although there is no break whatever in the MS. several paragraphs are wanting here. The MS. goes on Salemons. 30 li sieus Dauid si fist, etc. Cf. p. 49 (§ 10)].

2. ex] ab *H.*

4. illas *wanting H.*

5. astantes *H.*

6. agere *H.* una modū *Ca.*

12. § 3. is different in *H.*

12. *Exod. xv. 25.*

16. *Exod. xix. 1-2.*

21. Taphindun, *so MS. for Ra-*
phindun.

23. les] le *MS.*

filii Israel de Raphidim castrametati sunt in regione montis Synai; ibique dominus manna cibauit eos .xl. annis. Moyses igitur, repositis in aqua uirgulis, ascendit montis summitatem, fuitque ibi .xl. diebus et .xl. noctibus nichil manducans neque bibens; unde et hoc sacro quadragenario ieunio legem domini meruit ab ipso 5 accipere domino. Cumque de monte Sinai descendisset Moyses portans duas tabulas lapideas dito dei scriptas, ita ex uisione dei resplenduit facies eius, ut filii Israel non possent respicere eius uultus claritatem. . . . *Here follows a short account of the doings of the Israelites in the desert, consisting of quotations from Exodus, 10 Numbers, Deuteronomy, and Psalms. No allusion whatever is made to the rods. After the death of Aaron the Israelites came to the land of Moab, and Moses, at God's command, ascended mount Nebo, ibique mortuus est iuxta preceptum domini, et ipse dominus propriis manibus sepelinit eum, et propterea eius sepulchrum 15 omnibus hominibus manet incognitum usque in presentem diem.*

§ 4. Ille siquidem Moyses, dum regionem Moab intravit, mox in terra posuit, sicut ei dominus mandauit, illas supradictas tres sanctas uirgulas quas in diuersis repperit locis circa se ortas per tres continuas noctes, sicut supra diximus; et in eodem loco, 20 nesciis sciente, ualde multis steterunt annis, idem usque ad tempora sancti Dauid regis, nichil crescentes neque tenera folia per dentes, sed per omnia ita erant in terra consistentes, sicut idem Moyses sanctus posuit eas. Postquam igitur imperium sumpsit Dauid, rex gloriosus, in nocturna uisione apparuit ei angelus domini 25 ita dicens: 'O Dauid, dei dilecte, iam nunc exergiscere et, exorta luce, ultra Iordanem proficiscere. Ibi enim dominus tibi est ostensurus illas tres uirgulas sanctas quas olim Moyses in illis posuit locis. Habent sane significationem sancte trinitatis et per eas totus illuminandus est mundus. Hec autem dixit domini 30 angelus, et postea reuolauit ad celos. Facto igitur mane surrexit Dauid sanctus et magno cum comitatu iter arripiens, tercia die transiuit flumen Iordanis. Et ultra progrediens in campestribus

3. *Exod.* xxiv. 18; xxxiv. 28-29.
14. *Deut.* xxxiv. 5-6.

17. § 4. is different in *H.*
21. *idem*] so *MS.*

castrametatus est in planitiis cum magna multitudine plebis. Cumque mane surrexisset a sompnis, ecce circa se uidit tres exortas uirgulas, unam uidelicet ad caput suum, et in dextera lateris parte aliam, atque in sinistra terciam. Moxque in terra se 5 prosternens magno cum gemitu orabat dicens: 'Domine deus creator omnium, ostende mihi per ineffabilem clementiam tuam, si iste sint ille sancte uirgule de quibus ab angelo sancto in nocturnali audiui requie.' Hoc igitur dum orauit, de supernis audire meruit: 'Iste sunt ille sancte uirgule, et ideo eas summo cum 10 gaudio tolle et tecum illas porta cum maximo honore, quia sacris mysteriis sunt plene, et per eas redimendus est orbis terre.' Tunc Dauid, omni dubitatione et timore sublato, extraxit sanctas uirgulas de loco illo et secum portauit magno cum gaudio, multique infirmi receperunt sanitatem per sanctam illarum uirtutem, ante- 15 quam uenirent ad ciuitatem sanctam Ierusalem.

§ 5. Nam quidam uir prepotens, nomine Ioxilus, ita erat omnibus membris infirmatus, ut in eo uix remaneret alitus. Cumque Dauid eius audisset infirmitatem, properanter cum sanctis uirgulis uenit ad eum. Moxque infirmus recepit sanitatem per illarum presentiam 20 uirgularum, et sanissimus exurgens, benedicebat auctorem sue salutis.

§ 6. Post hec igitur sanctus Dauid profectus est uiam suam gaudens, et ecce antequam transiret flumen Iordanis obuiam ei ueniebant quatuor Ethiopes; moxque ut sanctas uiderunt uirgulas, 25 exclamauerunt dicentes: 'Magna enim sunt et admiranda in his sacris uirgulis mysteria, necnon et omnis terra per eas est illuminanda.' Et accedentes proprius, prostrati adorabant eas. Moxque abscessit de illorum corporibus omnis nigredo et deformitas; et facti sunt ualde albi et spetiosi, qui paulo ante fuerunt nigri et 30 horridi. Cumque hoc uidisset populus, ualde fuit letificatus, quia in conspectu eorum tam stupendum factum est miraculum per sanctarum uirgularum uirtutem.

11. redempturus *MS.*

16. § 5. is wanting in *H.*

22. § 6. is also in *H.*

22-23. Post . . . gaudens, et] Set *H.*

24. iiii or ueniebant *H.*

24. uirgas *H.*

25. et wanting *Ca.*

29. ualde nigri *H.*

30. uidisset] audisset *H.*

§ 7. Cum ergo Dauid transisset flumen Iordanis, ecce aspexit eum quidam leprosus, qui erat in illo monte habitans centum et sexaginta annis. Moxque prophetauit dicens: ‘Hodie igitur ad me ueniet, qui me de hac infirmitate saluabit.’ Ita enim leprosus dixit, et statim equus substituit, in quo sanctus Dauid sedebat, 5 et extensa est manus sua, cum qua uirgas tenuit. Et ardens flamma de illis uirgulis ascendit, et uersa est ad speluncam in qua supradictus leprosus erat. Moxque illuc perrexit populus, cunctisque illis uidentibus, flamma illa consumpsit lepram illius hominis, et protinus surrexit sanissimus atque comes factus est 10 regis Dauid.

§ 8. Dauid autem inde rex progrediens uenit in Ierusalem in uesperis; moxque tres sanctas uirgulas in illo fonte posuit qui iuxta suum ortulum fuit. Facto itaque mane uoluit illas extrahere et in hortulo suo ponere; sed ita erant in illa nocte radicate, ut 15 nullus posset eas euellere. Et iccirco iussit rex suum dilatare et ampliare hortulum, fortem ponendo sepem circa illum fontem. Erant sancte uirgule ibi iugiter stantes et ita crescentes, ut in triginta annorum curriculis efficerentur arbor grandis. Erant etiam primo anno simul conglutinate et unite, sed tamen semper in 20 summitate fuerunt penitus disiuncte, quapropter et ipse Dauid iussit unum argenteum facere circulum et cum eo circumcingere illius arboris summitatem, ut sic constricta in unum esset conglutinata. Sic ergo cypressus radicata cum cedro et pino, cedrus etiam et pinus cum cyprosso, argenteo adunata cum circulo, arbor 25 una sunt effecte; licet semper in summitate in tres fuissent partes diuise ob significacionem sancte trinitatis, uel ad demonstrationem

1. § 7. is also in *H.*

Cum igitur *D.* transiuit *H.*

4. uenit *H.*

5. subsubstitut *Ca.* sedit *H.*

6. est manus] manu *H.*

7. flamma illa *Ca.*

8. erat leprosus *H.*

omnis populus *H.*

9. illam combusgit *H.*

12. § 8. is also in *H.*

rex wanting *H.*

14. Factoque *H.*

15. reponere *H.*

15. the second in] ea *H.*

radificate *H.*

16. posset wanting *Ca.*

17. sepem] spem on an erasure *Ca.*

18. Erantque *H.*

19. efficiuntur *H.*

20. unite] iuncte *H.*

23. essent congregat⁹ *H.*

24. Sicut *Ca.*

cum c. et p.] cum et pino cedro

on an erasure *Ca.*

25. arg. adiuuante circ. *H.*

27. uel] ut *H.*

cuius essent generis. Cum ergo unus transisset annus, eundem circulum dilatauit rex gloriosus, ut arbor inde grossior esset; aliumque circulum superius innexuit, ut excelsior fieret. Sic ergo rex gloriosus per triginta faciens annos, et argenteos dilatauit,
 5 ut arbor dilataretur, eosque adauxit, ut illa extenderetur. Concreuerunt ergo in latum et in longum simul in una radice et in una arboris commixtione: cypressus, cedrus, et pinus, facte sunt arbor mire magnitudinis, frondifera, fructifera, salutifera, omnibus lignisque Libani excelsior, fronde, flore, et germine nobilior. Dauid
 10 autem rex .xl. annis super Israel regnauit et .x. regiminis sui anno istud salutare lignum in Ierusalem plantauit, et .xxx. residuis annis creuit, et rex frequenter illuc perrexit, ibique diu extensis manibus in oratione perstitit.

§ 9. At ubi arbor sancta ceperat fructificare, mox et Dauid cepit
 15 impensas congregare, ut ualeret domum dei edificare. Cumque omnes impensas haberet congregatas, apparuit ei dominus dicens:
 ‘Tu mihi quidem domum non edificabis, sed Salomon, filius tuus,
 quia tu uir bellator es et sanguinem fundens.’

§ 10. Dauid autem, ut hoc audiuist, continuo omnes principes
 20 Israel conuocauit, tribunos etiam et centuriones, et omnes filios suos, dixitque ad eos, ‘Audite me, fratres mei et populus. Ecce cogitaui, ut edificarem domum, in qua requiesceret archa federis domini. Cunctisque ad edificandum preparatis, dixit mihi dominus,
 ‘Tu quidem mihi domum non edificabis, eo quod uir bellator sis et
 25 sanguinem fuderis; sed Salomon, filius tuus, edificabit domum meam,
 quia ipsum elegi mihi in filium, et ego ero ei in patrem et firmabo regnum eius in eternum.’ Dixitque ad Salomonem, filium suum,

2. arbor *wanting Ca.*

3. sup. inn.] inferius nexuit *H.*

5. arbor *wanting Ca.*

adduxit *H.*

6. longum et in latum *H.*

7. sunt *wanting Ca.*

9. lignisque *wanting H.*

11. salutifere *H.*

14. § 9. is also in *H.*

At ubi] Cum *H.*

15-16. ut . . . congregatas] Adu-
 nauit uero omnia que sunt tante

domui necessaria infra .xiii. annos,
 videlicet gemmas, aurum compositum,
 argentum purgatum, structuras lapi-
 dum, ligna, et quecumque essent ne-
 cessaria. Cumque incipere uellet opus
 suum *H.*

17. i Chron. xxviii. 3.

quidem mihi *H.*

18. quia . . . fundens *wanting H.*

19. § 10. is different in *H.*

i Chron. xxviii. 1-3.

25. i Chron. xxviii. 6-7.

'Elegit enim te dominus, ut edificares domum suam; quapropter confortare et perfice illam.' Post hec igitur dedit Dauid filio suo Salomoni descriptionem porticus et templi et cellariorum, *etc. etc.* Then follows an account (consisting of quotations from the Bible) of the materials collected, and of the building of the temple. Then it 5 goes on: Perfecta est igitur domus domini septem annis in omnibus utensilibus suis, et .xi. trabes posite sunt in domo domini per circuitum forinsecus, ut non hererent templi muris. Experti sunt operarii unam defuisse trabem, moxque totam illam circumibant regionem, inquirentes aliam, sed minime tantam inuenientes arbo- 10 rem, reuersi sunt uacui ad regem. Cumque rex super hoc maximam haberet tristiciam, suaserunt eum magistri operum, ut salutiferam succideret arborem in ortulo Dauid, patris sui, stantem, eo quod non haberet aliam. Tunc iussit rex arborem illam succidere, et ad necessitatem operis facere, atque .xxx. argenteos precepit de illa 15 sancta arbore tollere et in templo domini suspendere, patri suo ad memoriam et ad honorem sibique. Appropinquante igitur passione Christi, Iudei tulerunt illos ipsos .xxx. argenteos circulos

Salemons li sieus Dauid si fist le temple Dame dieu et demora .vii. ans a faire. Et tant que li ouvrier s'aperchurent que uns 20 tres lor faloit, lors alerent li maistre de l'oeure par toute la tere por querre et cerkier fust dont il peuissent trouuer de quoi il fessissent .i. tref; mais onques ne parent trouuer nul arbre qui lor euist mestier. Tout ensi s'en retournerent au roi Salemon et li disent, et li rois en fu mout courechies et mout marris. Lors 25 se consellierent li maistre de l'oeure qu'il fessent trenchier icel saint fust qui estoit ou uergier son pere, car il n'en trouuoient nul autre. Lors comanda li rois Salemons que chius arbres fust copes pour la besoingne de l'oeure, et comanda que les .xxx. cercles d'argent fuissent ostees et fuissent au temple Dame diu presentees 30 en honor de son pere et de lui. Et quant [uint] a la passion Ihesu Crist si prisent li Iuis ces .xxx. pieces d'argent dou temple

1. i Chron. xxviii. 10-11.

6. i Kings vi. 38.

7. p. s.] ponerentur MS.

7. i Kings vi. 6. 10. tanta MS.

19. Andrius, continued from p. 44.

22. puissent MS.

de domo domini, et dederunt infelici Iude pro eiusdem Christi traditione.

§ 11. Illa enim sancta arbor antequam succideretur, cunctis trabibus longior uno cubito uidebatur, et duobus cubitis postquam 5 succidebatur. Formata igitur trabes ad templum portabatur, et dum sursum trahebatur, duobus cubitis *breuior uidebatur, et ideo statim deponebatur, et deposita, dum iterum mensurabatur, duobus cubitis* longior uidebatur. Post hec ergo frequenter extrahitur et iterum deponitur, et dum sursum erat, duobus cubitis *breuior* 10 uidebatur. Sic et sic arbor sancta creuit et decreuit, quia ad illud opus nichil pertinuit, sed ante mundi constitutionem predestinata est ad Christi crucem. His ita gestis iussit rex Salomon quantotius ire et aliam arborem requirere, et inuenta est alia ipsa die, et preparatur sine ulla dilatione et ponitur in murorum sumitate, 15 fuitque ualde conueniens cunctis aliis trabibus.

Damedieu et les donnerent a Iudas le malauenturous por ce que il lor uendist Ihesum.

§ 11. Auant que chis sains arbres fust trenchies, si lor fu auis qu'il fust plus lons des autres une codee. Et quant li arbres fu 20 trencies, si lor fu auis qu'il estoit plus lons .ii. codees. Et quant li tres fu fais et il fu aportes a l'oeure dou temple, si le comencierent a leuer sus, si lor fu auis qu'il fu .ii. codees plus lons. Li arbres crut et descrut si que nus iors ne lor ot mestier, car il estoit destines a faire la sainte crois nostre Singnor Ihesu Crist. Quant 25 il uirent que li arbres ne lor auroit mestier et que il ne lor uaudroit riens, si comanda li rois Salemons que on alast querre un autre arbre, et cil i alerent et le trouuerent cel iour meisme sans demeure, et estoit plus biaus et plus rices que nus des autres.

3. § 11. is also in *H.*

3. enim] autem *H.*
arbor sancta *H.*

4. uno cub. uid.] erat cubito uno *H.*

6-8. The words printed in italics (breuior . . . cubitis) only occur in *H.*, they are omitted in *Ca.* The scribe of the latter *MS.* evidently sprang from the one duobus cubitis to the next. Note that the corresponding

words are also wanting in the French *Andrius.*

7. deponabatur *H.*

8. ergo] igitur *H.*

10. uidebatur wanting *Ca.*

11. opus wanting *Ca.*

nichil ad i. o. *H.* pertinuit *Ca.*

12. itaque *H.* iussit wanting *H.*

13. querere *H.*

aliam] ea *H.*

14. dilatione] dubitatione *Ca.*

§ 12. Postea ergo iacuit arbor sancta in templo domini usque ad passionem domini nostri Ihesu Christi. Salomon autem perfecit domum domini septem annis cum omnibus utensilibus suis, sicut antea diximus ; eiusque dedicationem celebrauit .xii. diebus et postea dimisit populos, etc. etc. *Then follows a short account of 5 Solomon's wealth, etc., consisting of quotations from the Bible.*

§ 13. Regnauit autem Salomon .xl. annis, et postea dormiuit cum patribus suis. Semperque postea in templo domini iacuit arbor sancta, de qua superius audiuuit caritas uestra, donec ex ea formata est crux sancta, de qua floruit redemptio nostra. Multaque 10 per illam arborem facta sunt miracula, de quibus nunc pandere libet aliqua. Erat autem quidam sacerdos nomine Ciritius, illam arborem habere desiderans ; misitque .c. uiros, ut illam tollerent et ad se deferrent. Cumque illi centum non possent illam mouere, cepit ipse sacerdos illuc uenire cum innumerabili 15 plebis multitudine. Sed dum illi omnes non possent adhuc illam mouere, conati sunt illam in tres partes succidere ; sed mox magnus exortus est ignis in circumitu sancte trabis, et exiliens ipsum combussit sacerdotem et cum eo sexaginta hominum ex eis qui noluerunt illam sanctam succidere arborem ; et reliqui fugiendo uix 20

§ 13. Et li sains arbres si fu au temple Damedieu iusques au tans de la pasion Ihesu Crist. Li rois Salemons si regna .xl. ans et puis auindrent maintes miracles par le saint arbre qui ne font mie a celer. Car il auoit un prouoire el pais, qui ot a non Orifeus, qui mout ot conqueste d'auoir et mout le desiroit et renuoia la cent 25 homes. Quant il furent uenu, si nel parent onques remuer. Lors i ala li prestres meismes a tout meruelleuse force de gent, mais onques ne le parent remuer. Et quant li prestres, qui estoit rices hom et de mout grant pooir, uit ce, si comanda que li fus fust trencies en .iii. parties. Ensi qu'il le uoloient trencier, si en issi 30 uns feus dou fust mout grans et mout meruelleus et sailli et arst le prouoire et .xl. de ceaus qui auoec lui estoient uenu por le fust

1. § 12. is wanting in *H* and also, with the exception of the first sentence, in *Andrius*.

2. *1 Kings vi. 38.*

7. § 13. is wanting in *H*.

7. § 13. 2 *Chron. ix. 30-31.*

12. *ciritius MS.*

23. *font] fait MS.*

27. *presters MS.*

29. *pooir] paour MS.*

euaserunt mortem. Tale quidem signum per hoc factum est lignum, et ideo in templo domini iacebat intactum, donec gloriosum Christi patibulum ex illa erat formatum.

§ 14. Adhuc ergo libet amplius narrare de eadem sancta arbore. 5 Erat igitur quedam femina, Sabilla, quę etiam dum templum domini esset ingressa, negligenter super illam sanctam trabem resedit. Moxque ignis de illa trabe ascendit et uestimenta eius retro combussit; illaque, ualde ardens, exclamauit dicens: 'O, arbor sancta et gloriosa, quam felix es et benedicta, quia in te 10 crucifigendus est Christus, qui est omnium uita et salus.' Nesciuit enim, quid dixit, sed ita prophetare debuit. Moxque ignis ab ea discessit et penitus euanuit. Audientes igitur Iudei quia nominasset Christum, pene usque ad mortem flagellabant eam, et postea missa est in carcerem. Angelus autem domini adueniens consolata 15 batur eam dicens, 'Confortare et pęnas imminentes noli timere,

trenchier; et li autre s'en fuirent et escaperent. Itel signe et itel miracle auinrent par icel saintisme arbre; puis fu li fus longement au temple Damedieu que onques nule riens n'i osa touchier, iusques que on en fist la crois nostre Singnor Ihesu Crist.

20 § 14. Puis auint une autre miracle mout meruelleusse et mout grande par icel arbre. Car en la tere auoit une moult haute dame qui estoit nomee Sebile, et uint au temple Damediu. Et tout ensi come ele entra ens, si s'asist sour icel fust par negligence et nel fist mie a ensient; et autresi tost issi del fust .i. feus qui li 25 arst trestous les dras deriere li. Et quant ele senti qu'ele ardoit, si se leua et dist au saint arbre, 'Mout es bons et glorieus, quant en toi sera cruciefies Ihesu Cris, qui est uie de toutes coses.' Ice dist Sebile et prophetiza d'icel fust, et si ne sauoit que chou ere; et autresi tost se departi li feus de li et s'esuanui. Et quant li 30 Iuis oirent que Sebile auoit nome Ihesu Crist, si le prisen et le batirent tant que por .i. poi qu'ele ne morut; et puis le misent en une chartre. Si uint uns angeles en cele chartre et la conforta et dist, 'Bele dame, confortes toi et n'aies pas paour, car Damediis

4. § 14. is different in H.

11. ea] eo MS.

17. fust MS.

18. osa on MS.

28. fust] fruit MS.

32. uint u.a.] uindrent li angele MS.

27. Crist MS.

quia tibi parata est corona leticie, et iam non uocaberis Sabilla, sed Susanna, quia a domino ualde es dilecta, et post modicum tempus cœlica percipies gaudia.' Et hec dicens reuolauit ad cœlos, et postea sancta Susanna gladio percussa migrauit ad dominum ; ibique nostri memor sit in eternum.

5

§ 15. Post hec igitur, transactis multis annorum curriculis, dum instabat tempus Christi passionis, infelices Iudei nullam inuenere arborem in qua uellent suspendere ipsum mundi saluatorem. Quapropter Caiphas trecentos misit Iudeos, ut sanctam arborem de templo domini tollerent et ad se quanto citius deferrent. Illi 10 autem festinantes illuc uenerunt, sed nullatenus illam sanctam arborem mouere potuerunt. Tunc Cayphas precepit, ut iterum pergerent, ut ex ea decem ulnas absciderent, et de illa parte Christi crucem componerent. Fecit ergo populus, sicut precepit Cayphas, et festinanter erux Christi preparatur, et ab ipso domino 15 Iesu Christo de templo portatur, ipseque dominus Ihesus Christus (At this point the MS. breaks off, the rest being lost. But, as a comparison with Andrius and Rood-Tree shows, the remainder was in all probability identical with §§ 16-18 of H. Cf. page 57.)

t'a aparellie couronne en son regne, et tu n'i seras mais apielee 20 Sebile desoremais en auant, mais Susane, car Diex t'aime mout.' Et ne demorra gaires que li Iuis le martirierent.

§ 15. Apres ice lonc tans quant uint au tans de la passion Ihesu Crist, si ne parent li Iuis malauenrous trouuer nul arbre ou il uaussissent crucefier le Sauueour dou monde. Et lors i enuoia 25 Cayaphas, qui estoit prestres de la loy, .ccc. Iuis au temple Damedieu que il preissent icel saint fust et qu'il li en aportaissent ; mes il ne le parent onques trouuer si legier qu'il le peussent remuer. Lors comanda Cayfas de rechief qu'il alaissent ariere et trenchaissent d'icel fust .x. codees et d'icele partie feissent une 30 crois. Lors fist li pueples si come Cayphas l'ot comande, et aparellierent hastiuement la crois et la fisent porter Ihesum meisme ; et en icele crois fu crucefies si come li angeles dist. [For the continuation Ensi fu la crois faite, etc. see p. 57.]

6. § 15. is different in H.
22. martirieront MS.

30. The .x. is wanting in the
MS.

THE HARLEIAN LATIN VERSION.

Relacio cuiusdam quomodo arbor sancta primitus creuit in qua
salus mundi peperit.

§ 1. *Same as in Ca. Cf. p. 41.*

§ 1^b. (*MS. Harl. fol. 47^b–52^b*). *This paragraph, which is wanting in Ca, relates the sending by Adam of his son Seth to Paradise to fetch the promised oil of mercy. It begins: Legimus ex tradizione* 5 *patrum quod, cum Adam prothoplaustus senuerit et factus fuerit nongintorum annorum et xxx. misit Seth filium suum ad Paradisum, locum uidelicet amenitatis in oriente, etc., and its contents agree with §§ 3–12 of Meyer's Latin Legend, though the wording is quite different.*

10 § 2 (*MS. Harl. fol. 52^b–54*). *Same as in Ca.*

§ 3 (*MS. Harl. fol. 54–55*). *Cum enim extraxisset Moyses uirgulas a terra, tanta fragrancia repleuit populum, ut iam se crederet populus fore ingressum terram lacte et melle manantem Quo signo Moyses certificatus, nouit infra diuinum inesse mis- 15 terium, accipiens enim quandam mapulam mundissimam, etc., etc. The contents of this paragraph correspond to Meyer's Latin Legend, §§ 14–15, although the wording is entirely different.*

§ 4 (*MS. Harl. fol. 55–56*). *Cui Moyses respondit, 'Miserere ergo, domine, quis introducet populum istum in terram promis- 20 sionis?' Ad quem dominus, 'Uiuo ego,' dicit dominus, 'nullus eorum egredietur preter Caleph et Iosue.' Attendens ergo Moyses diuicius se non uicturum, assumit uirgas plenas sacramento et plantauit eas ad radicem montis Thabor. Steterunt autem, etc., etc. The contents of this paragraph correspond to Meyer's Latin Legend, 25 §§ 16–18. although the wording is quite different.*

Printed from *MS. Harley 3185*, variants from the former are printed fol. 47 (early 14th century). In the underneath the text of the latter, cf. case of those paragraphs in which p. 41.
the Harley version (=H) agrees with 12. iam] in MS.
the Cambridge version (=Ca), the 13. manentem MS.

§ 5 is wanting in *H.*

§§ 6-8 (*MS. Harl. fol. 56-58 b*) are the same as in *Ca.*

§ 8 b (*MS. Harl. 58 b-59*). Cumque arbor dilataretur crescendo, rumpebantur circuli, qui corruentes in cisternam, extrahebantur et suspendebantur in templo. Asseuerant quidam, quod istos argenteos 5 petiuit Iudas pro prodicione quam fecit de Christo. Contigit autem Dauid regem fore lapsum in tria grauia crimina, videlicet: adulterium, prodicionem, homicidium, que commisit causa Bersabee, uxoris Urie et matris Salomonis. Uisitatus a domino per Natan prophetam, penituit sapienter ingemiscens; subtus sanctam arborem 10 totum composuit psalterium, exceptis tribus psalmis, scilicet: 'Domine, quid multiplicati?' quem fecit contra Absalonem. Et 'Quid gloriaris,' contra Iudeos. Et 'Deus, laudem' contra Iudam et contra omnes proditores. Rex autem Dauid adhuc uolens satisfacere pro peccatis suis, uoluit domum domino edificare, scilicet 15 templum.

§ 9 (*MS. Harl. f. 59*). Same as in *Ca.*

§ 10 (*MS. Harl. f. 59 b-60*). Certificatus inde Dauid quod Salomon filius suus regnaret post eum, et quod dies ipsius terminarentur, uocauit potentes regni et ciuitatis ita dicens: 'Audite 20 Salomonem tanquam me; ipsum elegit dominus.' Defunctus est autem Dauid in senectute bona, et appositus est patribus in orto regum. Regnauit inde Salomon, et incepit domum domini construere, quam perfecit in spacio .xxxii. annorum. Et si .xiiii. anni in quibus adunauit rex Dauid ea que necessaria erant ad templum 25 construendum, annumerentur cum .xxxii. annis, faciunt .xvi. Hinc est quod dicitur in euangelio, 'xl. et .vi. annis edificatum est templum hoc, et tu in triduo rehedicabis illud?' In consummacione siquidem templi iam sepius nominati, cum artifices in toto Libano arborem congruam, unde trabes ultima prepararetur, non 30 inueniretur, necessitate astricti, uix fauente Salomone, incisa est arbor Dauid sanctissima, de qua constructa est trabes illa necessaria.

4. extrahebantur *MS.*

20. uocauitque *MS.*

5. assueuerant *MS.*

22. ortu *MS.*

12. *Psalm* iii. 2.

27. *John* ii. 20.

13. *Psalm* li. 3.

30. preparetur *MS.*

Psalm cviii. 2.

31. *So MS.*

§ 11 (MS. Harl. f. 60-60 b). *Same as in Ca. §§ 12 and 13 are wanting in H.*

§ 14 (MS. Harl. f. 60 b-62 b). Postea iussit rex Salomon illam uenerandam arborem honorifice in templo reponi. Multa autem 5 per illam facta sunt miracula. Contigit autem una die sacrarum solemnitatum, uenit cum muneribus in Ierusalem adorare in templum, audita fama sanctitatis huius trabis, discreti uiri et mulieres inclinantes capita trabem sanctam uenerabantur. Uenit ergo quedam mulier, Maximilla nomine, ignara tante sanctitatis, 10 incaute resedit super lignum. Ceperunt continuo uestes eius cremari, unde uoce prophetica clamauit dicens, ‘Deus meus et dominus meus Ihesus Christus!’ Et tum nondum erat sermo de Christo. Que audientes Iudei extraxerunt eam et eiecerunt extra ciuitatem secus portam aquilonis, et lapidauerunt eam ut blasphemiam. 15 Hec est prima martir facta pro nomine Christi. *The beam was then cast into the probatica piscina, but on account of the miracles performed there it was taken out again and laid as a bridge trans torrentem Siloatecum, in order that any virtue in it might be trodden out. Queen Sibilla, coming to hear Solomon's wisdom, worshipped it 20 and prophesied. It remained there until the time of Christ. The substance of this paragraph agrees with §§ 24-27 of Meyer's Latin Legend, though the wording is different.*

§ 15 (MS. Harl. f. 62 b-63 b). Cum enim dominus noster Ihesus Christus mori iudicaretur, querebant Iudei et sciscitabantur ubi 25 lignum idoneum ad crucem Christi faciendam inuenire possent, ad quod quidam Iudeus ita respondens ait: ‘Extra ciuitatem iacet ponticula illa que fuit facta ex arbore regia. Illam cecate et regi Iudeorum crucem facite.’ Hoc a semetipso non dixit, set, quia fieri oportebat, ita factum est. Post clamidem Christo impositam 30 uadunt Iudei secum Christum ducentes et secant terciam partem trabis, que erat longitudo .xxx. cubitorum et imponunt Christo crucem gestandam. Regredientes autem obuiant Symoni cuidam

6. So MS.

20. After prophesying Sibilla seems to have crossed by the bridge: transiens autem inde Sibilla uenit ad Salomonem. According to the Latin

Legend: subtractis uestibus nudis pedibus torrentem illum transiuit.

30. parte MS.

32. Matth. xxvii. 32.

Cireneo, quem angariant, ut tollat crucem Ihesu Christi. Et tulit illam usque ad locum Caluarie. Iterum secant lignum illud, quod erat .x. cubitorum, et inde faciunt duas partes: una quidem tres cubitos habebat, et altera .vii. Breuiorem quidem partem ponunt ex transuerso, et longiorem fingunt in directo. Forma enim huius 5 sancti ligni figuratur per litteram illam tau. In hac Christi cruce penes capud Christi ponunt tabellulam quamdam quadratam, in qua scripsit Pilatus titulum: 'Ihesus Nazarenus rex Iudeorum.'

§ 16 (MS. Harl. f. 63^b-65). Sic enim crux Christi erat operata; reliqua uero pars illius sancte arboris in templo portabatur, et ibi 10 iacuit usque ad tempus Constantini imperatoris. Ipse autem Constantinus, dum imperatoriam susceperebat dignitatem, misit ad Ierusalem sanctam matrem suam, Helenam, que etiam inquisiuit sanctam Christi crucem constanter, unde meruit et illam uidere ouanter, sicut sermo diuinus testatur, qui in eiusdem sancte crucis 15 inuencione recitat. Postquam ergo sancta crux Christi erat inuenta, ingressa est templum domini beata Helena, moxque ut sancte arboris partem uidit, interrogauit quid hoc esset, aut

§ 16. Ensi fu la crois faite d'icel saint fust; et l'autre partie dou fust si remest au temple iusques au tans Constantin l'empereour. 20 Et quant Constantins fu empereres, si enuoia sainte Elaine sa mere en Iherusalem pour querre et demander la sainte crois. Et si auint par le plaisir de nostre Singnor qu'ele le trouua, si come il est en escrit en la legende de la inuention. Puis que sainte Elaine ot trouuee la sainte crois, si entra ou temple Damediu et 25 uit le remanant dou fust de la crois, qui fu illuec remes, et demanda que chou estoit et quel fust chou ere, ne dont il estoit

8. John xix. 19.

9. This and the following paragraphs are wanting in Ca, which breaks off near the end of § 15, the remaining leaves of the MS. having been lost. A comparison of these paragraphs with the corresponding ones in Andrius (printed above) and Rood-Tree shows however that this lost part of Ca. must have been identical with H.

10. portabatur has obviously been introduced by the scribe of H to make this paragraph agree with the foregoing, in which the beam was lying outside the temple, having been used as a bridge. The original must have contained the simple statement that the wood remained in the temple; cf. the reading of Andrius.

19. Andrius, continued from p. 53.

unde uenisset ; responsum acceperat, quod ex illa arbore remuneret de qua crux Christi facta erat. Tunc beata Helena cepit deum rogare, ut dignaretur sibi manifestare, quidnam deberet facere de illa sancta arbore. Et ecce aparuit ei angelus domini 5 in sompnis ita dicens : 'O beata Helena, iam nunc exaudita est oratio tua, quapropter diluculo precipie sanctam illam arborem in .iiii. partes succidere, illasque .iiii. sectiones diuidere per .iiii. partes orbis terre.' Fecit ergo beata Helena sicut in sompnis est amonita ; nam unam partem dimisit in Ierusalem, et alteram 10 misit ad Romam, terciam misit ad Alexandriam, atque .iiii. secum portauit ad Constantinopolim, dum detulit ad filium suum Constantinum illam sancte crucis Christi medietatem. Nunc ergo illud unum est in Ierusalem, et aliud in Const[ant]inopolim, que adhuc in illis sunt locis ita integra sicut fuerunt operata ; nobis 15 autem manet incognitum ubi sit tercium, quod erat scriptum. De istis autem sanctis duobus lignis pauci habent homines, uel

uenus ; et disent que ce estoit le remenant dou fust de la crois ou Damedius fu mis. Lors pria sainte Elaine Damediu qu'il li monstrast sauoir qu'ele deuoit faire d'icel saint fust. Cele 20 nuit s'aparut li angeles Damediu a li en dormant et si li dist : 'Helaine, tu es mout bone euree, et Damediex si a oie ta proiere, et ses tu que tu feras ? Tu feras icel saint fust trencier en .iiii. parties et les departiras es quatre parties del monde.' Sainte Elaine fist trenchier le fust, si come li angeles 25 li auoit dit, en .iiii. parties et laissa l'une partie en Iherusalem, et l'autre enuoia a Romme, la tierce partie en Alexandrie, et la quarte partie en aporta auoec soi en Constantinoble. Ensi en aporta sainte Elaine a son fil a Constantinoble la moitie de la sainte crois ou Ihesu Cris fu crucefies. En icle sainte crois si 30. ot .iii. fus : li uns aloit contremont et li autres en trauers ; li tiers si fu celui ou li cies mon Singnor fu poses, ou Pylate fist escrire lettres : 'C'est Ihesus li rois des Iuis.' Ichis dous fus fu

14. adhuc in illis adhuc s. *MS.*

30. et li a. en tr.] et li autres con-

treual. li autres en trauers *MS.*32. Ichis etc.] *so MS.*

nullus; set de illa arbore multi habent homines, et in diuersis est locis, quam angelus domini iussit in .iiii. partes diuidere et per .iiii. partes mundi mittere, et dicitur quod sit de sancta Christi cruce, et recte dici potest ita, quia crux Christi de arbore illa erat facta, et arbor illa de cruce Christi sanctificata uero 5 mirabiliter oriri cepit, et mirabilius creuit, atque per eam multa facta sunt signa, antequam esset corpore Christi dedicata, et ideo ueraciter credi potest quod tota sit crux Christi.

§ 17 (*MS. Harl. fol. 65-66*). Postquam igitur inuenta est crux, et declarata per resurrexionem mortui, inuenti sunt et sancti clavi, 10 cum quibus affixum est corpus Christi. Et ecce iterum angelus domini ad beatam uenit Helenam in sompnis ita dicens: 'Accipe clavos sanctos, et fac de illis saliuares, et in freno equi regis pone illos, quia magnas uirtutes [habent] et multum ualent contra omnium hostium incursus.' Tunc beata Helena fecit, sicut ei angelus 15

de la sainte crois ou Diex fu mis. Si sunt li uns en Iherusalem et li autre en Constantinoble, ausi entier come il furent ouuret. Li tiers ou li chies fu poses, ne sai ou il fu mis. D'icel saint fust sachies que nus hom n'en a point, et se aucuns en a, c'est mout petit; mais d'icel fust que li angeles comanda qu'il fust departis 20 en .iiii. parties dou monde a il em plusors liex, et dient que c'est de la sainte crois; et a bon droit est ele apielee la sainte crois, car la crois ou diex fu mis, fu faite d'icel saint arbre. Et maint miracle et maint signe fist Damedius por cel fust, anchois qu'il fust saintefies de la char Ihesu Crist, et pour ce puet on bien 25 croire tout uraiement que tout soit de la crois Ihesu Crist.

§ 17. Puis que la crois fu trouuee et que elle fu esprouee par la resurrexion de mort, si furent apres trouue li clau desquex li cors Ihesu Crist fu crucefies. Et li angeles Damedieu uint a sainte Elaine par auision en dormant et si li dist: 'Prent les 30 sains claus et si les fai mettre a un frain, et icel frain bailleras tu ton fil a l'empereour a metre a son cheual, car il ont mout grant uertu et lui uaudront mout encontre ses anemis.' Lors fist

14. *habent is wanting in the MS.*

16. *uns] .iiii. MS.*
18. *chief MS.*

domini precepit, et sic preparatum frenum deduxit ad ciuitatem Constantinopolim, et tradidit filio suo uenerando Constantino imperatori. Ille igitur imperator quocumque iuit, semper illud sanctum frenum in equo suo posuit, et exiuit de ore eius equi 5 tanquam flamma ignis, unde et omnes qui uidebant hoc miraculum conuersi sunt ad dominum propter uisionis illius horrorem. Rex ergo, ut tantum uidit miraculum, totam circuuiit illam regionem, omnesque conuertit ad dominum sanctorum terrore clauorum, et postea rediit Constantinopolim. Post explecionem trium annorum 10 secundum ammonicionem angelicam sanctos clausos de suo abstulit freno illosque affixit in sancto crucis ligno; ibique habentur magno honore.

§ 18 (MS. Harl. f. 66-67^b). O quam clara beate Helene merita, cui a domino tanta concessa est gratia, ut per eius studiosam inquisicio- 15 nem thesaurus esset inuentus, qui diu fuit absconditus, crux uidelicet sancta, crux gloria et adoranda, lignum preciosum et admirabile

madame sainte Elaine si come li angeles li comanda, et fist apparellier le frain et l'emporta a Constantinoble et le bailla a l'empereour son fil. Et Constantins li empereres en quelconque 20 lieu qu'il aloit, il metoit le frain en son ceual, et de la bouce dou ceual issoit si grant flambe de fu, que tout cil qui ueoient icel miracle si s'en esmeruelloient mout et s'en conuertissoient de la paour d'ices clos par cele auision en paradis. Li empereres quant il uit si grant miracle et uit que les gens s'en conuertissoient, si 25 ala .iii. ans par toute la tere, et tout se conuertissoient por la paour d'ices sains clos. Apres s'en torna uers Constantinoble, apres ice quant .iii. an furent passet, si osta li empereres les sains clos dou saint frain, si come li angeles li comanda, et les ficha ou fust de la sainte crois; illuec sunt a mout grant honour.

30 § 18. He dieus, come sunt grandes les merites de madame sainte Elaine, a qui Damadius otria tant de grace que li tresors de la sainte crois fu trouues par li, qui tant longement auoit este repus. Toutes les gens auoient mout grant paour tant

1. sic] sicut MS.

16. preciosum MS.

21. fu, que] fu. Et MS.

27. ans MS.

signum, per quod salutis sumpsimus sacramentum et confractis tartari claustris, aperta est nobis ianua regni celestis. Ipsa enim felix et beata Helena post inuencionem sancte crucis meruit inuenire sanctos clauos, cum quibus dominicum confixum erat corpus; fecitque eos saliuares, et posuit eos in freno equi regis, 5 sicut supradiximus. Ueniens autem beata Helena ad suum filium Constantimum, dedit ei frenum sanctis clauorum magnaliis adornatum; et rex ipse quo cienscumque equitabat, semper illud sanctum frenum in equo suo ponebat, sicut ab angelo sancto ei preceptum fuerat. Maximum uero habebant timorem et stuporem 10 omnes qui uidebant regem equitantem, quia plus quam per unum miliarium quaqua uersum uidebatur flamma et coruscacio, que procedebat de ore illius equi. O uere felicem et beatum imperatorem, qui tantam sortitus est prerogatiuam, ut nullus meruit ante eum nec post tam sanctum habere frenum. Nam 15 in spacio trium annorum multa milia hominum conuersi sunt ad dominum per sacrum illius freni fulgorem atque coruscacionem. Expletis igitur trium curriculis annorum, angelus domini ad eundem dixit imperatorem, 'Nunc ergo habes expletam uoluntatem dei, iamque prope est tempus tuum. Quapropter rediens 20 uenire debes ad Constantinopolim.' Audiens igitur hec imperator Constantinus fecit sicut ab angelo est ammonitus, iussit clauos

que li clau furent ou frain l'empereour. Car tout cil qui le uoient ceuauchier, pooient bien uoir d'une lieue la flambe dou feu et la resplendisor qui issoit de la bouce dou cheual. He dieus, 25 come est bon eures et glorieus empereres, qui deserui a auoir si rice frain, que onques nul home n'ot si rice ne auant lui ne apres. Car en l'espasse de .iii. ans se conuertirent maint millier de homes a nostre Singnor por la resplendissour d'ices sains claus. Et apres ces .iii. ans uint li angeles Damnedieu et dist, 'Biaus sire, tu 30 as ore l'amor et la uolente de Diu, et li tans est pres que tu retourneras a la chite en Constantinoble.' Et quant li empereres oie, si fist tout quanques li angeles li comanda.

dominicos de freno equi sui tollere et in sancta Christi cruce reponere, ibique usque hodie maxima habentur ueneracione.

§ 19 (MS. Harl. f. 67^b–68^b). Hec ergo, fratres karissimi, ideo repetere curauimus, ut magis nota essent omnibus audientibus. 5 Mirabiliter cepit oriri arbor sancta, de qua facta est crux Christi adoranda; et mirabilius aparuit Moysi, famulo dei, per .iii. noctes continuas. Atque adhuc mirabilius in terra stetit usque ad tempus Dauid regis nichil crescens neque uiriditatem uel foliorum teneritudinem perdens, set per omnia sic permansit, sicut Moisy primo 10 aparuit, donec Dauid sanctus meruit illam de loco suo transferre et in ortulo suo reponere. Ibi enim erat crescens ita ut in .xxx. annis efficeretur arbor grandis. Dauid autem illam plantauit, et Salomon filius eius eam succidit, eo quod unam non haberet trabem, dum construeret gloriosum Christi templum. Illa siquidem arbor 15 sancta, dum fuisse succisa, nullo modo potuit ad opus decretum aptari, quia prefinita est ad crucem Christi ante constitutionem

§ 19. Ensi fu la crois trouuee, come uous oi aues, et au comencement et a la fin, mais mout fu grans li miracles d'icel saint fust, quant Moyses trouua ices .iii. uerges. Et mout fu grans miracles 20 qu'elles ne crurent onques puis iusques au tans que sains Dauid les en ot portees, et trop fu grans meruelle que li cedres et li cypres et li pins se tindrent tout ensamble et ne fu que uns seu arbres, et mout fu grans meruelle que li arbres qui tant fait a loer, qui estoit plus biaus et plus haus que nus des autres qui onques fust ne auant 25 ne puis, quant Salemons le fist trenchier que onques ne pot auenir a l'oeure del temple; par foi ce fu pour ce qu'il n'estoit pas dignes fors de soustenir les membres Ihesu Crist. En lui fu pendue la uie dou monde, en lui ot Ihesu Crist uictoire, ele sourmonta la mort. Et les .xxx. cercles d'argent de quoi li sains rois Dauid aourna le 30 temple, ceaus prisent li Iuis et les donnerent a Iudas le malauenrous por Ihesum qu'il lor uendi; et ce fu por la profesie acomplir, car il dist, 'Il me misent a pris de .xxx. pieces d'argent et itant me prisierent.' Et en la pasion Ihesu Crist dist sains Matius que

26. il] ele MS.
digne MS.

28. ele] so the MS. See the Latin,
p. 69³. 32. pris] pres MS.

mundi, sicut superius audistis, fratres karissimi. Ista ergo leccio iam nunc sit ita terminata, ne forte audientibus uideatur esse fastidiosa; et nunc in hac lectionis clausula magna ad dominum clamemus instancia omniue diligencia et perseverancia, ut dignetur nos purgare sua consueta clemencia ab omni peccatorum inmundicia, 5 et cuncta ministrare sancta et prospera, et nunc et per omnia seculorum secula. Amen. Explicit.

Iudas ala as princes des prouoires et lor demanda combien il lui donroient s'il lor liuroit Ihesum. Et lor dist itant, 'Que me donries uous,' fist soi Iudas, 'se iou le uous liuroie?' Et li Iuis lui 10 establirent son loier, et ce fu les .xxx. cercles d'argent qui pendoient au temple, car il estoient de la communance. Lors uint Iudas li malauentureus et prist ces .xxx. cercles d'argent et lor liura Ihesum. Et puis si s'en ala en sa maison et raconta a sa mere tout isi come il auoit ouure et coment il auoit uendut Ihesum. 15 Quant la mere Iudas oi coment il comencha a crier et a braire et a faire mout grant duel et dist tout en plorant, 'Ha lasse chaitie! que ferai? pour quoi conchui onques icest fil, icest ceitif?' [Then follows the story about Judas and his mother.]

II.

EXTRACTS FROM THE OLD FRENCH POEM¹.I. Lines 29-87².

Quant Moyses ot amenee
30 La gent qui li fu commandee,
Et il et ses frere Aaron
Dou seruise au roy Pharaon,
Et furent uenu outre mer,
En Elyn les couint aler.
35 Lai furent d'aigue molt destroit,

Por ce que pou en i hauoit,
N'en trouerent ne loing ne pres.
Illec s'andormit Moyses.
Au matin, quant il se resuoile,
A sun chief fuit l'aigue molt 40
pres.
Une uergete de cypres
Et une de cedre a senestre

11. qui] quil MS.

13. ces] ce MS.

16. some words have dropped out here, cf. the Latin, p. 69.

31. freres MS.

37. N'en] Ne MS.

39. A line missing.

1 Printed from MS. fr. 763 (Bibl. Nat. Paris) fol. 267^c. Cf. Introduction.

2 Corresponding to lines 6301-6368 of the Cursor Mundi.

Et autre de pin deuers dextre
 Lour natures bien demonstroient
 45 Es fulles qu[e]elles portoient.
 Moyses le uit et troua
 Et paour ost, ne remua.
 Lors uait une iornee entiere
 O le pueple querre riuiere.
 50 La nuit ou il se rendormit,
 Les a ueues autresi,
 A la tierce nuit ausimant.
 Dont scout il bien certainement
 Que c'estoit une prophecie
 55 Et que grant chose senefie.
 Et bien le scout des qu'il le uit,
 Et o aperte uoix le dit,
 Que senefient Trinite,
 Les .iii. personnes en .i. Deu,
 60 Et qu'une meruoillouse chose
 Seroit en ces uerges enclouse.
 De la terre les a donc traitez
 Si bien que ne furent deffaites,
 Et ensemble o soi les porta
 65 Tant comme li desers dura.
 A Raphindin les a portees ;
 Illec ont telz aigues trouees
 Il et sa gent que il menoit,
 Onques nuls boire n'an poot ;
 70 N'an beussient ploinne une buie
 Quar plus ere amere que suie.
 Des que Moyses i ot mises
 Les uerges que il auoit prises,
 Maintenant fuit l'aigue adoucie,
 75 La gent en buit, molt en fuit lie ;

48. uoit *MS.*49. puipte *MS.*62. donc] desus *MS.*

Quar ainz ne burent de meillor
 Ne de si tres bone sauor.
 Cest miracle uirent apert
 Tuit cil qui erent ou desert.
 Les uerges tint Moyses chieres ; 80
 Pres de lui, ioste les riuieres,
 En .i. leu secret les couuri,
 Quant il monta en Sinay ;
 Tant comme il fist sa quaran-
 taine,
 Celes furent a terre pleinne. 85
 Ainz ne blemi fulle ne flor,
 Touz temps tenoient lour nerdor.

II. Lines 126-181¹ (MS. 763.
fol. 268).

Dauid, puis que Deus l'ot eslit, 126
 .I. soir se gisoit en sun lit ;
 .X. ans ot le regne tenu,
 Maintes foiz se fuit combatu ;
 Touz temps auoit les Philistex 130
 Voisins et enemis mortelz,
 Qui point n'esparnoient sun
 pueple
 Ne il aux de riens ne lor
 meuble ;
 Souent les destraint et ensarre,
 Aux occit et destruit lor terre. 135
 Lai ou se iut prist a penser
 Command il les porroit greuer.
 Quant il i ot .i. pou pense,
 Si se soigne et commande a Deu
 Si c'est endormis a itant ;

70. buie] bure *MS.*132. puipte *MS.*136. a] au *MS.*¹ Corresponding to lines 7973-8033 of the *Cursor Mundi*.

Li ange's Deu li nint deuant,
 Qui de par Deu nostre signor
 Li dist messaige de douceor :
 ' Tu dors, Dauid, mas ie t'esuoil
 145 ' Et de par Deu te doin consoil :
 ' Des que Deus t'out esleu a roy,
 ' A il sum cuer ensemble o toi ;
 ' Par moi te mande que tu ailles
 ' Outre Iordan et te trauailles
 150 ' Ou leu ou Moyses mori,
 ' Et lai ou Dex l'anseueli,
 ' Si que nulz homs ne le persut,
 ' Ne nuls ne scoult quant il morut.
 ' Lai troueras une hautesce
 155 ' Qui uaut trestote la richesce
 ' Que tuit cil puent aioster
 ' Qui sunt en terre et uont par
 mer.
 ' Ce sunt .iii. uerges pres et pres,
 ' De pin, de cedre, [de] cypres,
 160 ' Que Moyses i aporta
 ' D'un leu lai ou il les troua.
 ' Molt ont en elles de uertu,
 ' De medicine, de salu.
 ' Cestes feront grant auantaige
 165 ' A toi et a tot ton linaige.
 ' Homs qui se repose en lour
 umbre
 ' N'a pouur que nuls malz l'an-
 cambre.
 ' Ie pran congie, ua querre tost,
 ' Fai semondre, iouster ton ost.'

143. de] o MS.

147. o toi] 9 toi MS.

149. O. I.] Entre iardin MS.

152. prosut MS.

167. pooir MS.

Quant Dauid ot la chose oie, 170
 Assemble sa cheualerie
 Et a passe le flun Iordan.
 Tant alerent par bois, par plain,
 Qu'il a les .iii. uerges trouees,
 Lai ou li furent enseignees. 175
 Deus qu'i les uit bien les cognut,
 A ce que anseignie li fut.
 Toutes .iii. est[o]ient d'un grant,
 D'une groissoir et d'un samblant.
 Plus auoit de mil ans passez, 180
 Que li tuel furent plantez.
 III. Lines 202-332¹. (MS.
 fr. 763. fol. 268c.)
 Ainz ne troua homme ne beste 202
 Qui li ousast faire moleste.
 A .i. riche home sunt torne,
 Plain de molt grant enfermete, 205
 Qui longuement auoit geu
 Sans esperance de salu.
 Li roiz fist la gent repousier,
 Le malade uat uiseter,
 Des uerges li dist la nouelle, 210
 Ciz tint sa main a sa memelle,
 De la ioie des uerges plore,
 Touz sains fuit en meisme l'ore.
 Li rois se rest mis au retor,
 Cilz le conuoie a grant honor 215
 Et ot molt grant procession.
 Molt en furent lie li baron.
 Entre sunt ou reaul chemin,
 Lors uindrent .iii. Sarredin

179. samblent MS.

210. nouale MS.

213. ens MS.

¹ Corresponding to lines 8052-8193
of the *Cursor Mundi*.

220 D'Eciope, s'estoient molt noir,
Et port[o]ient molt grant auoir.
Ains ne uit hons de lor natures
Plus contrefaites creatures.
Noir estoient comme charbon ;
225 Au pis lour tienent li manton,
Noirs [ont] et roiges les sorcils¹.
Les boiches granz et les ieulz gros,
Les [denz] aguz, corbes les dos.
Grans harnois ont emi lou front,
230 Ne poent ueoir contre amont ;
Ambedeus les bras ont iostez
De ci qu'as coutes as costez,
Et hont boiches sor les eschines,
Les iambes tortes et enclines.
235 Assez les esgarda li roys
Et li autre par lour gabois.
Il command[nt] au roy a dire :
' Bien ueine li saluz, biau sire,
Que nos portez ; nous i uenons,
240 Et se Dieu plait, prou i haurons.
Monstrez a nos le fruit saluable,
Bien le scauons, n'est mie fable,
Ou sofferra peine et torment
Li roys de gloire por sa gent.
245 Mostre[z] nos le fruit de salu,
Des qu'il ont le roi cogneu
Assez nos auez esgardez.
Bocu sommes, bien le scauez,
Bien ueez que nos summes mors
250 Et lait et dedans et defors¹.
Trois tours enuiron les ouroilles.
Celz uerges portent medicine

En la feulle et en la racine.
Elles nos rendront no biaute,
Nostre force et nostre sante. 255
Par ces uerges, bien le croions,
Hauront tuit cil uerai pardon
Qui de cuer crieront merci
Au roy Ihesu, le fil Dauid.
A cest mot sunt uenu auant. 260
Li rois Dauid oste sun gant,
Prant les uerges, uers aux les
baisse,
Et cil deuotement les baise.
Inel le pas furent tuit blanc
Et tuit couert de gentil sanc, 265
Et apres ce tot erramment
Furent sanne comme autre gent.
Quant furent uenu a sante,
Molt en gracienc Damede
Et se mettent a orison. 270
Ce uit Dauid et sui baron ;
Chascuns d'aus de sa ioie plore.
Ne firent pas longue demore,
Quanqu'il portoient ont ouffert,
Puis s'an reuennent ou desert. 275
Li rois s'an uat par une plainne,
Tant qu'il uint a une fontaine.
Illuc i. hermitaige auoit
.XL. ans este i auoit¹
Plains de molt grant enfermete, 280
Par tot le cors estoit lieprous.
Par ce estoit illec [touz] soulz,
De grant terre auoit este sires
Mas laissie l'auoit par ire

¹ A line missing here.226. Noires *MS.*227. grandes *MS.*229. harnois *so MS.*242. sceuons *MS.*243. soffrera *MS.*246. *so MS.*254. noj nos *MS.*

285 Dou mal et de l'anfermete,
Si est pris au seruise Do.
La nuit deuant li ert auis
Qu'il estoit ioste paradis,
Ou li rois Dauid l'esrosoit
290 A une uerge qu'il portoit,
Et apres se trouoit tout sain,
De sa liepre gari et plain.
Ice uit en sa uision,
Ne scauoit pas que li baron
295 Eussent les uerges trouees,
Ne en cest pais aportees.
Quantseesuoilla molt fuit pensis,
Donc pria Deu et ses amis,
Que ansinc li fust santez uenuue,
300 Comme il l'ot en songe ueue.
Ains qu'il ot ce pense et dit,
Des uerges une flamble issit,
Qui s'an uint droit a l'er[m]i-
taige.
Li rois uint lai o sun barnaige.
305 Quant orent l'ermite troue,
Molt l'ont doucement salue,
Et cilz lour rendi lour salu.
Des qu'il ot le roy cogneau :
'Sire,' fait il, 'bien ueinies uous,
310 Par uos ert gariz li lieprous.
Ne uos dirai nulle mansonge,
Anuit m'iert auis en mon songe
Que ie iere ioste paradiz
Et m'arosies, ce m'iert uis,
315 Biau sire, a ces glorious rains
Que uos tenez entre uos mains.'

327. depart MS.

327-8 so the MS.

330. ses] les MS.

A tant les uerges a baisies,
Et les boces sunt aunies,
Et fuit si sainz comme .i. pois-
sons.
Au roi rendi grans guerredons. 320
Cil se mit en sa compagnie
Et le serui toute sa uie.
Preuz cheualiers fuit et hardiz,
Courtoiz et de sen bien apris.
Lores s'an uont au flun Lordain, 325
Li rois les uerges en sa main.
L'aigue se departi deuant,
Ne courrut desus ne desous,
Tant que li roys i fuit passez,
Et apres lui touz ses barnez. 330
Quant il orent l'aigue passce,
Meruoillouse ioie ont menee.

IV. Lines 918-931¹. (MS.
fr. 763, fol. 27^{2c}.)

Quant on dut le temple sacrer, 918
Si le uout on dou temple oster.
Plusour le uol[o]ient auoir, 920
Mas nou laissoient remouoir.
Apres quant Salemons fu mors,
I uint uns prestre o sun effors.
.Vii hommes i arangia.
Onques nulz d'aus nou remua, 925
A ferremans le uout trainchier,
Trop se hasta dou commancier,
Dou tref une flambe se prent,
Qui le prouoire art et sa gent.
Li prestres ot nom Arillus. 930
Illec fuit mors ne uesqui plus.

923. prestes MS. effort MS.

¹ Corresponding to lines 8867-8880
of the *Cursor Mundi*.

III.

THE LATIN JUDAS STORY¹.

Mirabiliter cepit oriri arbor sancta de tribus uirgulis composita : prima erat cipressina, atque alia cedrina, et pini speciem habebat tercia. Cipressus itaque patris significationem habet. Cedrus uero significat unigenitum dei filium. Pinus etiam portendit paraclitum spiritum sanctum. De quibus facta est crux Christi adoranda. Et mirabilius stetit in terra usque ad tempus Dauid regis, nichil crescens, neque uiriditatem uel foliorum teneritudinem perdens ; sed per omnia sic permanxit, sicut primum Moysi apparuit, donec Dauid sanctus meruit illam de loco suo transferre et in ortulo suo reponere. Ibi enim erat ita crescens, ut .xxx. annis efficeretur arbor grandis. Hec inter omnes arbor una nobilis de illis tribus excreuit uirgulis, quas dei amicus Moyses, a sompno excitatus, circa se repperit exortas per tres continuas noctes, quas et deo dilectus Dauid ad Ierusalem detulit ; ibi enim in uiridario suo collocatas per annos .xxx. coluit, et in unoquoque anno in illarum summitate unum argenteum circulum innexuit, et reliquos inferius innexos dilatauit, ut arbor dilataretur in grossum et extenderetur in longum. Ille siquidem uirgule, continuatam habentes uiriditatem, in unam simul concreuerunt arborem. Que scilicet arbor, mire suauitatis habens odorem, estate et hyeme inmarcescibiles protulit frondium flores. Peracto siquidem tempore prefinito, eadem laudabilis arbor, omnibus cedris Libani sublimior, iussu regis Salomonis succiditur.

¹ Printed from MS. Jesus Coll. (Oxford), No. 4 (late 12th century), fol. 96, with variant readings from MSS. Douce 88 (first half of 14th century), fol. 32^b, and Ef. 2, 8 (Cambridge Univ. Libr., 14th century), fol. 6. The MSS. are denoted by *J*, *D*, and *C* respectively. All contractions have been expanded, and variants which differ merely in spelling, are disregarded.

1. irabiliter, without initial, *J*.

2. alia] altera *C*. pynis *D*.
 4. etiam] uero *J*.
 6. mirabiliter *C*.
 10. Ibi] Illa *D*.
 xxx. annorum *D*, in tricesimo anno *C*.
 11. tribus illis *C*.
 12. excreuit wanting *C*.
 14. collatas *J*.
 18. continuam *C*.
 20. odorem wanting in *J*, *D*.
 protulit wanting in *J*, *D*.

Dum in edificio templi domini nullo modo ualuisset coequari, in crucifixione tamen corporis Christi digna fuit coaptari, in qua uita mundi ^{pe}pendit, in qua Iesus triumphauit, et mors mortem superauit. Nam et triginta argenteos circulos in templo domini suspensos uesani acceperunt Iudei et tradiderunt infelici Iude pro 5 traditione domini nostri Iesu Christi, ut esset ueraciter adimpletum quod ita dictum est per prophetam: 'Apprehenderunt mercedem meam .xxx. argenteis, quos appretiatus sum ab eis.' Et in passione domini secundum Mathei positionem de eodem infelici Iude scriptum est, quod iret ad principes sacerdotum et inquireret ab 10 eis precium de tradizione nostri saluatoris, ita inquiens: 'Quid uultis mihi dare, et ego uobis eum tradam?' At illi constituerunt ei .xxx. argenteos, illos scilicet predictos .xxx. circulos, qui in templo domini pendebant, quosque communiter possidebant.

Tunc infelix Iudas accepit .xxx. argenteos pro uendicione 15 domini nostri Iesu Christi, et, uendito illo, rediit ad domum suam et retulit matri sue per ordinem quomodo tradidisset dominum Iesum Christum. Audiens igitur mater eius, quod ab eo traditus esset dominus Iesus Christus, conuersa est in furore et lacrimis, ita dicens: 'Heu me miseram, que te celoratum genui filium! Quid 20 tibi et iusto illi? Quare, infelix, sanctum et iustum tradere uoluisti? Nunc ergo absque ulla dubitatione omnes maledictiones implebuntur in te, que per prophetam ita sunt scripte: "Fiant filii eius orphani, et uxor eius uidua," et cetera que secuntur. Non

1. Dum] Que uero *C.*
valuisserit *J.*
2. tamen *wanting in C.*
corporis Christi] dominici cor-
poris *D.*
mundi uita *D.*
3. in qua I. triumphauit *wanting in D.*
Jesus] Christus *C.*
7. predictum *C.*
Appenderunt *C.*
mercedem . . . ab eis, *so in MSS.*
J and D; C has mercedem in xxx
ar. q. a. s. ab e. Cf. *Zach.* xi. 12, Et
appenderunt mercedem meam triginta
argenteos. Et dixit dominus ad mo:
Projice illud ad statuarium, decorum
preium quo appretiatus sum ab eis.
9. in positionem *C.*
11. *Matt.* xxvi. 15.
12. eum uobis *D.*
uobis e. tr.] etc. *C.*
13. the secondxxx. *wanting in C.*
14. que] et *C.*
16. domini n. I. Chr.] nostri salua-
toris *C, D.*
ad] in *C.*
19. in furore (-rem *C*) conuersa
est *C, D.*
21. iustum et sanctum *C.*
22. absque u. d. *after* omnes m. *C.*
23. ita *wanting C.*
Psal. cixii. 9.
24. eius . . . secuntur] etc. *C.*
cetera] alia *D.*

enim, ut estimas, tradidisti filium hominis, sed unigenitum dei patris. Et, ecce, a te ipsius sanguis exquiritur, et tu mortis eius reus extiteris. Uere de illo propheta dicit: "Filius hominis uadit, sicut scriptum est de illo, sed ue illi per quem traditus fuerit." 5 Nunc ergo, fili doloris mei, quid acturus uel dicturus eris, dum ueritatis prophetam a mortuis resurrexisse cognoueris? Ad uocem igitur lacrimose matris in iracundiam prouocatus, Iudas respexit ad focum, uiditque supra eum feruentem stantem ollam et in ea semicoctum iacentem gallum, clamauitque ad matrem suam: 'Quo- 10 modo in tantum deuenisti errorem, ut illum amentem dicas prophetam fuisse atque a mortuis aliquando resurrectum? Ego autem per maximum affirmo iuramentum, quod de ista poterit olla facilius hic depilatus exire gallus quam resurgere a mortuis ille crucifixus.' Hec dum infelix ganniret Iudas, semicoctus gallus 15 effectus est uiuus, et protinus de feruenti olla exiliens, apparuit pulcherimus, pennisque et plumis restitutus uolauit supra tecta domus, ibique diu mansit ouans et cantans, quasi prenuntiaret tempus Christi resurrectionis. Affirmauit ergo editio Grecorum hunc eundem extitisse gallum, qui eadem nocte ter cantando 20 Petrum arguit negantem, super quem continuo dominus respexit lacrimantem. Hoc autem signo territus, infelix Iudas abiit ad locum ubi passus est Christus, uidensque illum esse dampnatum, proiecit in templo argenteos, unde antea fuerint abstracti a Iudeis, et abiens, laqueo se suspendit. Sicque inter celum et terram perit, 25 quia magistrum suum tradidit, immo unigenitum dei filium et saluatorem omnium credentium.

2. sanguis ipsius *C.*
3. *Matt. xxvi. 24.*
4. de illo *wanting C.*
- illo] eo D.*
- erit C.*
5. quid dicturus *D.*
6. resuscitatum *C.*
7. igitur] ergo *C.*
8. que *wanting C.*
11. aliquando *before a. m. C.*

16. et *wanting in D.*
17. domus *wanting in C.*
19. extitisse] fuisse *C.*
20. super . . . lacrimantem *wanting in C.*
- dominus continuo D.*
22. esse *wanting in D.*
23. fuerant *C.*
- abstracta J, abstrata D.*
25. dei unigenitum *C.*

NOTES

ON

THE ORTHOGRAPHY OF THE ORMULUM¹.

FOR the guttural and palatal spirants Orm retains the Old English *ȝ* (in the former case adding an *h*), while for the guttural stopped consonant, as in *god*, he employs a sign which is represented in the printed editions by *g*. But in the printed editions the sign *g* is not restricted to the guttural stopped consonant: it is used also in words like *egge* (=Modern English 'edge'), where the *gg* had the *dzh* sound. In other words, the printed editions of the *Ormulum* make no difference between *egge* ('edge') and *eggen*² ('to egg on'), though the pronunciation of the consonants in the two words was, in Orm's time, the same as now, i.e. *dzh* in the former case and a stopped *g* in the latter. But on examining the MS. I found that, though the editors make no difference, Orm did. The letter with which he always denoted the guttural stop (as in *god*, *gladd*, *eggen*, &c.) is perfectly distinct from the sign which he used to express the *dzh* sound (as in *egge* 'edge,' *seggen* 'to say,' &c.). The latter, which in the following remarks, as well as in the transcript of the facsimile, is denoted by *g*, has the form of the continental *g* —: cf. *biggen* in the facsimile, lines 2, 16, 18, 20, 41, 47, and *seggen*, line 6. The former, which I shall denote by *ȝ*, may be described as a sort of compromise between the Old English *ȝ* and the continental *g*: it has, in common with this

¹ These notes are reprinted, with slight alterations, from the *Academy*, March 15, 1890.

² The earliest quotation for this word given in the New English

Dictionary dates from about 1200. A still earlier instance may be found in the Lindisfarne Gospels, Mark xv. 11, where *concilaverunt* is glossed by *ge-egyedon*.

latter, the closed upper part, thus differing from the Old English *ȝ*; but it has, in common with the Old English *ȝ*, the straight horizontal top stroke, which projects to the left as well as to the right of the letter —: cf. *godd*, lines 4, 9, 10, 12, 38, &c., *biginnen*, line 13, &c. This straight horizontal top, especially that part of it which projects to the left, is its most characteristic feature, and serves to distinguish it from the *g*, from the round top of which a short sloping stroke extends to the right, there being no stroke whatever to the left. The absence of any stroke to the left of the top of the *g* at once distinguishes it from the *ȝ*. Except for the one or two isolated instances mentioned on page 4, Orm never confuses the two signs, but always uses them correctly, *ȝ* denoting the guttural stopped consonant, and *g* the *dzh* sound. I give a few instances—the pronunciation, *g* or *dzh*, is added in brackets, the number which follows denotes the number of times I have met with the word in question in the *Ormulum* MS.: *egge* ‘edge’ (*dzh*-4) is in each case written with *gg*; *eggenn* ‘to egg on’ (*g*-5), *egginn* (*g*-1) are in every instance spelt with *gg*. The verb *biggenn* ‘to buy’ (*dzh*-18) is always written with *gg*, being thus invariably distinguished from *biggenn* ‘to dwell’ (*g*-20). The verbs *leggenn* ‘to lay’ (*dzh*-2), and *seggenn* ‘to say’ (*dzh*-33) are in every instance written with *gg*, while the Scandinavian *trigg* ‘faithful’ (*g*-3), *kaggerrlegg* ‘love’ (*g*-2) are spelt with *gg*.

If any proof is needed that Orm’s *seggenn*, &c. really had the *dzh* sound, it is afforded by the use of the sign *g* in the Romance word *gyn* (*Ormulum*, ed. Holt, I. 245, *þurrh snoterr gyn*, ‘through wise art’). This *gyn* or *gin* appears in other early Middle English writings, meaning, as here, ‘skill, art,’ or ‘a mechanical contrivance, a machine.’ It also got to be used in a bad sense, ‘cunning,’ and ‘a snare,’ surviving in the latter meaning in the Modern English ‘gin.’ It comes from the Latin *ingenium*, through the medium of the Old French *engin*. Some writers have, it is true, regarded it as Scandinavian, and brought it into connexion with the Old Norse *ginna*, ‘to deceive.’ But the pronunciation of the Modern English word entirely precludes the possibility of a Scandinavian

origin. Moreover, the various Middle English meanings are more easily and naturally explained from the Romance *engin* than from the Norse *ginna*.

The Romance origin of *gyn* then being admitted, its initial consonant must, in Orm's time, have had the *dzh* sound; thence, as we have every reason for supposing that Orm did not use this sign for more than one sound, we may assume that, wherever it occurs, it had the value of *dzh*. The fact that in words, whether proper names or not, borrowed from Latin Orm always uses *g* before back vowels and *g* before front vowels, serves as a further confirmation of this. He writes *quaþþrigan*, *galile*, and *augusstus*, but *egippte* and *magy* (= *magi*).

The later language shows that, when *ng* was originally followed by *i* or *j*, the *g* underwent the same assibilat^{ion} as the *gg*; instances are 'hinge,' 'singe,' &c., so that one would expect to find Orm in such cases writing *ng* and not *ng*. Now, wherever *ng* is preceded in native English words by *e*, an *i* or *j* must have originally followed the *ng* (to this there are very few exceptions—the preterite *heng* 'hung' is one), so that wherever the combination *eng* occurs, we should expect to find it written *eng*, unless the *g* was immediately followed by some consonant which protected it from assibilat^{ion}, as in *enngliss*, *lenngre*, or in the case of Scandinavian words. Accordingly we find *bilenge* 'belonging to' (l. 2230) written with *g*. The other words in question are (*heh*)*enngell*, 'angel'; *henngedd*, &c., from *henngenn*, 'to hang, crucify'; *þrenngdenn*, 'thronged': *wengess*, 'wings'; *strengenn*, 'to strengthen'; *genge*, 'a company'; *gengenn*, 'to avail, assist'—but they are always written with *g*, never with *g*. In the case of (*heh*)*enngell*, the explanation is simple enough. In all the cases except the nominative and accusative singular the *g* was protected from assibilat^{ion} by *l* (*enngless*), and the influence of these forms protected the *g* in the nominative and accusative singular; but, in the case of the other six words, no similar explanation is possible, so that, unless we are prepared to adopt the unlikely assumption that in Orm's dialect assibilat^{ion} only took place in the case of *gg*, but not in the case of *ng*, we are driven to the conclusion that all the six words are of Scandinavian origin.

In his article on the Scandinavian loan-words in the *Ormulum* (Paul and Braune's *Beiträge zur Geschichte der deutschen Sprache und Literatur*, x. 1) Brate comes to the conclusion, on quite other grounds, that *henngedd*, *brennydenn*, and *wengess*, are Scandinavian; but the remaining three he regards as native English, because of the lengthening of the root vowel before *ng*. But, if we suppose *strengenn*, *genge*, *gengenn* to belong to an older stratum of loan-words borrowed previously to the lengthening of *e* before *ng*, that objection would lose its force.

The following is a list of the words in which I have found the sign *g* used¹: *biggenn* 'to buy', *abiggenn* 'to atone for', *bilenge*, *egge* 'edge', *Egippte*, *gyn*, *leggenn*, *Magy*, *seggenn*, *wiþsegenn*².

That in a few isolated cases Orm should have let the wrong sign slip through his fingers, writing *g* for *ȝ* and conversely, is but natural. Amongst the hundreds of instances of the word *godd* which I examined, I only found a single example of the misspelling *godd* (line 2161). Line 3995 the MS. has *gluterrnesse* for *gluternessee*. Conversely in l. 8772 *egippte* is written instead of the usual *egippte*, of which I have noted twelve instances.

A glance at line 10 of the facsimile will shew that Sweet's statement (*History of Engl. Sounds*, p. 160) that the *Ormulum* only has *þ*, requires modification. A list of some of the words in which *ð* is found, is given by Holt, I. p. lxxx.

It will be also noticed that the *o* of the combination *eo* has generally been erased, and that in most cases the *o* has been again added by another hand.

¹ The words with *g* in the Latin portion of the *MS.* (i. e. the portion between the Dedication and the Preface, which contains Latin texts) are, of course, left out of consideration, as Orm does not use the sign *ȝ* at all in

this Latin part of the *MS.*, employing the continental *g* in all cases.

² Orm regularly writes *ȝerrsalem* with an initial *ȝ*. In three instances (ll. 8439, 9182, 9188) the *ȝ* has been altered to *g*.

A MIDDLE ENGLISH COMPASSIO MARIAE¹.

THE following fragment of a Middle English *Compassio Mariae* is printed from the Bodleian MS. Tanner 169* (= New Catalogue 9995), formerly Auct. D. 3. 16, and to judge from the character of the handwriting, must have been written soon after the middle of the thirteenth century. The main body of the MS., which consists of a Latin psalter and massbook preceded by a calendar, dates from the twelfth century. From notices entered on the margins of the calendar it appears that, in the fourteenth century, the MS. was in the possession of the Benedictine monastery of St. Werburgh in Chester, in which city the MS. was probably written. It does not, however, follow from this that our fragment also came from Chester, as the leaf on which it is written did not originally form part of the MS., but has evidently been detached from some old binding² and bound up with MS. Tanner 169*. Still its present position renders it likely that the binding out of which it was taken, was that of MS. Tanner 169* itself, in which case the fragment must have belonged to the library of the Chester monastery and is probably a remnant of some manuscript written there.

¹ The following is a translation, with some few alterations and additions, of an article which appeared in the *Archiv für das Studium der neueren Sprachen und Litteraturen*, vol. 88, p. 181.

² The first and last leaves of the MS. have also been taken out of an

oldbinding; they contain fragments, in handwriting of the fourteenth century, of two Latin hymns: the one beginning *Laudes crucis attolamus* (cf. Daniel, *Thesaurus hymnologicus* ii. 78, and Migne, *Patrol.* 196, p. 1484), and the other being part of a hymn in honour of St. Oswald.

The Latin original, of which the English fragment is a translation, I found in a sequence edited for the first time by Dreves, in his *Analecta hymnica medii aevi*, vol. 8 (1890), p. 55¹. As that work is perhaps not generally accessible, I have, for convenience of comparison, printed the Latin original side by side with the English text. The first line of the English fragment obviously formed part of the last line of a stanza, which would seem to have corresponded rather with the first or second stanza of the original than with the third or fourth. The remainder of the English poem corresponds stanza for stanza to the Latin hymn. The translation does not closely follow the original; indeed the choice of the same metrical form necessitated considerable freedom in the translation. The fondness of the English poet for alliteration need not surprise us, if, as I shall endeavour to show, his home was in the West Midland district.

In a monograph which appeared in Berlin in 1890 under the title 'Vier mittelenglische geistliche Gedichte aus dem 13. Jahrhundert,' the author, M. Jacoby, published a Middle English poem (p. 42), which in its contents exhibits some similarity with our fragment. The differences between the two are, however, too considerable to admit of the possibility of their being derived from a common source. Still the resemblance between Jacoby, p. 43, lines 31-42 (*Nu is time . . . quite and fre*) and stanzas VI and VII of the Latin hymn deserve notice. Compare too, Jacoby, p. 42, line 4 *þe sone heng, þe moder stud* with *Ista stabat, hic pendebat*.

In the MS. the poem is not divided into lines and stanzas, but is written as prose and furnished with musical notes. I have also modernised the manuscript punctuation. For the w-sound the scribe employs both the letter w and the old runic sign þ; for the latter I have, in my text, substituted an italic w.

¹ The oldest MSS. of the Latin hymn used by Dreves do not go back further than the fourteenth century; but the English thirteenth century

translation shows that the Latin original must have been composed, at the latest, at the beginning of the thirteenth century, probably still earlier.

DE BEATA MARIA VIRGINE.

I.

Stabat iuxta Christi crucem,
 Stabat videns vitæ ducem
 Vitæ valefacere,
 Stabat mater nec iam mater
 Et, quid sit eventus ater,
 Novo novit funere.

II.

Stabat virgo spectans crucem
 Et utramque pati lucem,
 Sed plus suam doluit.
 Ista stabat, hic pendebat,
 Et, quod foris hic ferebat,
 Intus hæc sustinuit.

III.

Intus cruci conclavatur,
 Intus sui iugulatur
 Mater agni gladio ;
 Intus martyr consecratur,
 Intus tota concrematur
 Amoris incendio.

ENGLISH FRAGMENT¹.

I.

— — — — —
 — — stod ho þere neh.

IV.

Modo manus, modo latus,
 Modo ferro pes foratus
 Oculis resumitur,
 Modo caput spinis tutum,
 Cuius orbis totus nutum
 Et sentit et sequitur.

¹ A later hand has added as a heading Translaō sē elene. The capitals are partly red, partly blue.

II.

þat leueli leor wid spald ischent,
 þat feire fel wid s[cur]ges rend,
 þe blod out stremed oueral,
 5 Skoarn, upbraid, and schome
 speche :
 Al hit was to sorhes eche ;
 i woa þu was biluken al.

V.

Os verendum litum sputis
 Et flagellis rupta cutis
 Et tot rivi sanguinis,
 Probra, risus, et quæ restant,
 Orbitati tela præstant
 Et dolori virginis.

III.

I þat blisful bearne bairde
 wrong w[e]s wroht to wommone
 wirde,
 10 ah kuinde craued nou þe riht.
 Þenne þu loch, ah nou þu wep :
 þi wa wes waken þat tenne slep ;
 childingpine haues te nou
 picht.

IV.

Nou þu moostes, lauedi, lere
 15 wmmone wo þat barnes bere,
 þa bit[t]er and ta bale þreches.
 For in his dead þe wo þu ȝulde,
 in childing þat tu þole schulde
 þurd modres kuindeliche
 lahes.

VI.

Tempus nacta trux natura
 Nunc exposcit sua iura,
 Nunc dolores acuit ;
 Nunc extorquet cum usura
 Gemitus, quos paritura
 Naturæ detinuit.

VII.

Nunc, nunc parit, nunc scit vere,
 Quam maternum sit dolere,
 Quam amarum parere.
 Nunc se dolor orbitati
 Dilatus in partu nati
 Præsentat in funere.

3. *MS. s::ges, the first letter might also be read as f, of the three following only faint traces remain. The correct reading is, no doubt, scurges (not scorges, because the traces of the letter before g show that it cannot have been i, which is the form used for r after an o), corresponding to the flagellis of the original.*

9. *MS. w:s.*

11. *ah] the a is almost entirely gone.
 nou] the no is very faint, but can be made out with certainty.
 þu wep] the MS. has wep þu, but signs have been added above it indicating that the words are to be transposed.*

16. *MS. bit[t]er. The b of bale has partly vanished in consequence of a hole in the parchment.*

V.

20 Ah, lauedi, þah þu wonges wete,
 þat þe were wo at unimete,
 þine loates weren lasteles.
 þi wep ne wemmede noht þin
 heau,
 þat made þi leor ful louk and
 lew:
 25 swa sari wmonne neuer neas.

VI.

Ah þi kare was ouercomen,
 þe þridde dai þi ioie comen,
 ded and deuel driuen doun.
 þwen þi sone risen wes
 30 to þine wele and ure peas,
 blisse he brocte in icha toun.

VII.

þi luue sone uprisinge
 was selli liik to his birdinge:
 bitwene twa his litel schead.
 35 For, so gleam glidis þurt þe glas,
 of þi bodi born he was,
 and þurt þe hoale þurch he
 gload

VIII.

Milde moder, maiden oa,
 of al þi kare com þou þoa,
 40 þwen þi sone rise wes.
 Leuedi, bring us out of wa,
 of sinne, of sorhe, of siche al swoa
 to bliss[e] þat his endeles.
 AM[EN].

23. wemmede] the final e is very faint.

VIII.

Nunc scit mater vim doloris,
 Servat tamen hic pudoris
 Virginalis gratiam;
 Nam pudicos gestus foris
 Non deflorat vis doloris
 Intus urens anxiam.

IX.

Triduanus ergo fletus
 Laeta demum est deletus
 Surgentis victoria.
 Laeta lucet spes dolenti;
 Leto namque resurgentis
 Conresurgent omnia.

X.

Christi novus hic natalis
 Formam partus virginalis
 Clauso servat tumulo:
 Hinc processit, hinc surrexit,
 Hinc et inde Christus exit
 Intacto signaculo.

XI.

Eia mater, eia laeta,
 Fletus tui nox expleta
 Lucescit in gaudium:
 Nostræ quoque lætum mane
 Nocti plus quam triduanæ
 Tuum redde filium.

31. icha] the a has partly disappeared.

NOTES.



2. *spald* is the representative of the Anglian *spāld*, cf. Kluge, Kuhn's *Zeitschrift für vergleichende Sprachforschung*, xxvi. 97; Sievers, Paul und Braune's *Beiträge zur Geschichte der deutschen Sprache und Literatur*, ix. 220; x. 485). The ordinary Middle English form, *spōtel*, comes from the West Saxon *spātl*.

3. The *d* in *wil* stands for *þ*; similarly in *dead* 17, *ded* 28, the *d*, *t*, in *þurd* 19, *þurt* 35, 37 is meant to denote the same sound.

6. *eche*, 'increase,' 'All that contributed to the increase of thy sorrow,' 'increased thy sorrow.' Cf. Schorham [Percy Society, vol. 28 (1849)], p. 10, 'Witheoute wane and eche.'

8. *buirde*, 'birth,' O. E. *gebyrd*.

9. *wommone wirde*, 'the common lot of women' is the law of nature, to which all other women are subject, viz. that they suffer pain in giving birth. This law of nature was violated ('wrong was wrought to the lot of women') in the painless birth of Christ. Cf. Dreves, vi. 46, *Et in partu doloris nescia Contra iura . . .*; Dreves, ix. 73, *Tuum partum lex naturae stupet suo fracto iure, Dum parit virginitas*.

14-15. Cf. Böddeker, *Altenglische Dichtungen des Ms. Harley 2253*, p. 207. *Moder, nou þou miht wel leren, Whet sorewe haveþ þat children beren.*

16. *þrehes* = *þrāwes*, OE. *ðrāwū* by the side of *ðrēa*. Epinal Gl. 53 *thrauu* (cf. Sievers, Paul und Braune's *Beiträge*, x. 480).

19. *þurd*, cf. *þurt* 35, 37. Both the *d* and *t* stand for *þ*; cf. *wil* 3. The spelling *þurþ* for *þurh* occurs already in OE.: cf. Tessmann, *Aelfrics altenglische Bearbeitung der Interrogationes Sigeulfi presb. in Genesin*, Berlin, 1891, p. 8: *þurð þa diglan aeddran þyssere eorðan* (MS. Harley 3271, XI. century). Cf. also *History of the Holy Rood-tree*, 34¹³. In Middle English this spelling is by no means rare: it occurs e.g. in the Digby MS. of the *Moral Ode* (cf. Zupitza, *Anglia*, i. 19, note) and in the *Old English Homilies, First Series* (Morris, E. E. T. Soc.—Lambeth MS.), p. 117, etc. With regard to the use of *þ* for *h* cf. Jacoby, p. 15; Förster, *Anglia (Anzeiger)*, vii. 65; Schröer, *Die Winteney-Version der Regula S. Benedicti*, p. xix; Cohn, *Die Sprache in der mittelengl. Predigtsammlung der Hs. Lambeth 487*, p. 27; Sweet, *History of*

English Sounds, § 727; Luick, *Deutsche Litteraturzeitung*, May 17th, 1890, p. 745, &c. Further instances of *þ* for *h* from the Old Engl. period are Hpt. Gl. (=the Aldhelm Glosses in vol. ix. of the *Zeitschrift für deutsches Alterthum*), 489 *offryðt* for *offryht*; 415 *dolðdrene* for *dolh-*, &c.; Saxon Chronicle, anno 1137, *þowethere*. On initial *þw* for *hw* cf. note to *þwen* 29.

22. Cf. *St. Katherine* (ed. Einenkel, E. E. T. Soc.), l. 104, *þeos lufsume lefði mid lastelesse lates*; and *OE. Hom.* (ed. Morris, E. E. T. Soc.), 1st Series, p. 269, *lastelesse lates*.

24. *louk*. Cf. Stratmann-Bradley, p. 396, under *hleuke*, and Mätzner, ii. p. 223, *leuk*. *lew*, cf. Stratm.-Bradley, p. 396, *hleve*, and Mätzner, ii. p. 225, *lew*.

26-7. Cf. Böddeker, p. 207:

*When he ros, þo fel hire sorewe,
Hire blisse sprong þe þridde morewe.*

And Jacoby, p. 43, l. 46:

*þi sorwen wenten al to blisse,
þo þi sone al mid iwissem
aros hupon þe tridde day.*

29. *þwen*, the same spelling occurs line 40. I am inclined to think that the *þ* is here not a mere scribal error for *h*, although I cannot point out any other certain examples of the replacement of initial *hw* by *þw*. Possibly, however, a *þwarle knot*, which occurs in *Sir Gawain and the Green Knight*, l. 194, is a case in point: it is obviously identical with the *wharlnot* cited by Morris in his glossary as still usual in Lancashire (cf. also Halliwell, *Dictionary of Archaic and Provincial Words*). The converse, viz. that *þw* is represented by *hw* is not at all unfrequent: cf. *gehwærldcan* (= *geþwérl-*), Hpt. Gl. 407; Aelfric's *Grammar*, ed. by Zupitza, 11⁶ (MSS. T.U.); *gehwére*, Hpt. Gl. 411; *ungehwérnes*, Hpt. Gl. 495, 522; Schröer, *Bened. Regel*, 106¹: cf. too *ungewérnes* (= *ungehw-* for *ungeþw-*), *Gospel of St. John*, vii. 43 (MSS. H and R); *gehwériende*, Hpt. Gl. 527; *hwirlícere* (for *þwyrlicere*), Hpt. Gl. 434; *hwurliche* (= *hwyrly-* for *þwyrl-*), Hpt. Gl. 470; *hwurum* (for *þwyrum*), Hpt. Gl. 471; *hwarum* (obviously miswritten or misread for *hwurum*=*þwyrum*), Hpt. Gl. 434; cf. also Dietrich, *Zeitschrift für deutsches Alterthum*, xi. 439. The same change may be observed at later periods: OE. *þwitan*, 'to cut,' and ME. *þwitel* 'knife,' still survive in modern dialects as *to thwite* and *thwittle*. The literary language only recognizes *whittle*, in Yorkshire the verb *to white* is also used. By the side of NE. *thong* (dialectally *thwang*), OE. *þwang*, we find widely spread in modern dialects the form *whang*. For *thwaite* (from Old Norse *þveit*, *þveite*) the form *whate* is said to be used in Cumberland, cf. W. Dickinson, *Cumberland Glossary*, p. 103. In *whack* by the side of *thwack* we have the same interchange of *wh* and *þw*.

33. *birdinge*, 'birth,' is not recorded in Stratmann, Mätzner, or in the *New English Dictionary*.

35. 'For just as the gleam glides through the glass, so he was born of thy body.' This comparison of the birth of Christ with the sunbeam passing through glass, which we do not find in the Latin original, was a very favourite

one in the Middle Ages. Cf. W. Grimm, *Konrad von Würzburg, Goldene Schmiede*, p. xxxi. Cf. also Mone, *Lat. Hymnen des Mittelalters*, i. 63 :

*Ut vitrum non läditur
Sole penetrante,
Sic illæsa creditur
Virgo post et ante¹.*

Cf. also *Oeuvres poétiques d'Adam de Saint-Victor*, ed. Gautier (1858), i. p. 40, ll. 16-22, and the note on p. 45. Mätzner, *Altenglische Sprachproben*, i. 262, has two examples from William of Schorham :

*Therefore of hyre ybore he was,
As the sonne passegþ thorg the glas,
Wythouten on openynge. [Percy Soc. 28, p. 121.]
Ase the sonne taketh hyre pas
Withoute breche thorgout that glas,
Thy maydenhod onwemmed hyt was
For bere of thyne chylde. [Percy Soc. 28, p. 133.]*

Jacoby, p. 47, cites an instance from T. Wright, *Songs and Carols*, Percy Soc. 23 (1847), p. 53 :

*As the sune schynyth in the glas,
So Jhesu of hys moder borne was.*

To these instances may be added the following :

*Right als þou seis þe sune beme
Gais thoru þe glas and cumſ again
Withuten brest, right sua all plain,
Bot flescheliker he com and yede,
Saufand his moder hir maidenhede.*

[Cursor Mundi, l. 11228.]

T. Wright, *Songs and Carols*, Warfond Soc. 1856, p. 89 :

*Rygt as the sunne schynit in glas,
So Jhesu in his moder was.*

Also J. A. Fuller Maitland, *English Carols of the fifteenth century, from a MS. roll in the Library of Trin. Coll., Cambridge*, p. 13.

Horstmann, *The minor poems of the Vernon MS., Part I* (E. E. T. Soc. 1892), p. 121 :

*'He liht in to þe, soþ hit was,
As dude þe sonne þorw þe glas,
And so þow wex wiþ chylde.'*

¹ This is the well-known hymn beginning, *Dies est letitiae*, of which there is a modern English translation by the Rev. J. M. Neale. Cf. Helmore and Neale, *Carols for Christmastide*, No. 9. The passage in question runs :

*As the sunbeam through the glass
Passeth, but not staineth;
Thus the Virgin, as she was
Virgin still remaineth.*

The same comparison occurs in a modern carol by the Rev. H. R. Bramley, beginning,

*Listen, lordings, unto me, a tale I will you tell,
which is still sung at Magdalen College,
Oxford. The second verse is :*

*In the inn they found no room; a scanty bed
they made:
Soon a babe from Mary's womb was in the
manger laid.
Forth he came as light through glass: He
came to save us all.
In the stable ox and ass before their Maker
fall.*

In the poems of the Franciscan monk, Jacobus Ryman, composed in 1492, and edited, for the first time, by Zupitza, in the *Archiv für das Studium der neueren Sprachen*, vol. 89, I have noted no less than twelve instances of this comparison of Christ's birth to the passing of light through glass. I will only quote two :

Seint Anselme seith : ' So Criste did pas
Thurgh Marie myelde, as his wille was,
As the sonne beame goth thurgh the glas. [p. 186.]

As the sonne beame goth thurgh the glas,
Thurgh this roose that lilly did pas
To save mankynde, as his wille was. [p. 187.]

The other instances occur on the following pages: 176, 181, 207, 208, 212, 273, 279, 294, 296, 324. Cf. also Malory's *Morte Darthur*, ed. Sommer, p. 703, and *wente oute thurgh a glas wyndowe*, etc.

37. 'Through the whole (i. e. unhurt, unbroken, unopened) sepulchre he glided.' Cf. Jacoby, p. 43, l. 51, *Pur þe hole ston þe (=he) glod. Hoale*=OE. hál; þurch=OE. þrūh, 'sepulchre, tomb, coffin.' Forms with metathesis occur both in OE. and ME.: Wright-Wülker, *Vocabularies*, 335, 41 ðurh, *sarcophagum*; *Wars of Alexander* (ed. Skeat), l. 4452, *thurghis*.

40. *rise*, miswritten probably for *risen*.

42. *sich*, 'sighing.'

As regards the dialect of the poem the forms of the verb point to the northern part of the West Midland district. The plural of the present indicative has the Midland ending *e*: *bere* (rhyming with the infinitive *lere*) 15. The 3rd person singular of the present indicative, which does not occur in any rhyme, ends in *s*: *haves* 13, *glidis* 35; and this points to the West of England. The 2nd pers. singular of the strong preterite has no ending: *þu was* 7, *þu loch* 11, *þu wep* (rhyming with *slep*) 11, *com þou* 39, the only exception is *gulde* 17. Instances of the 2nd person singular of the weak preterite are *þu moostes* 14, *þu schulde* 18.

Compare with these the corresponding forms of the preterite in the West Midland *Alliterative Poems* and *Sir Gawain and the Green Knight*, which will be found in Schwahn's *Die Konjugation in Sir Gawain, &c.*, pp. 8-9; *þou gef*, *Gawain* 2349; *þou woldeg*, *Gawain* 84; *þou schulde*, *Cleanness* 1110, &c. The regular retention of the *n* in the ending of the past participle of the strong verbs points to the northern half of England: *comen* 26, 27, *waken* 12, *driven* 28, *risen* 29, *born* 36. The form *rise* 40 forms the only exception, and is probably merely a scribal error for *risen*.

The phonology of the poem agrees with this localisation. OE. *y* (umlaut of *u*) appears both as *ui* and *i*: *buirde* 8, *kuinde* 10, *kuindeliche* 19, *wirde* 9, *birdinge* 33, *sinne* 42. The occurrence of forms with *ui* and *u* side by side with *i*-forms is characteristic of the West Midland district: cf. Knigge, *Die Sprache des Dichters von Sir Gawain*, pp. 29-30, and 47 (*huyde*, *kuy*, *þurled*, &c. by the side of *synne*, &c.); Schüddekopf, *Sprache und Dialekt des mittelenglischen Dichters W. of Palerne*, pp. 18 and 27; and Kron, *W. Langley's Buch von P. dem Pflüger*, p. 57 (*huyre*, *gult*, by the side of *kin*, &c.). Cf.

also Carstens, *Zur Dialektbestimmung des mittelengl. Sir Firumbras*¹, pp. 16, 17, and 27.

It might be urged that the retention of the diphthongic *eo* in *leor* 2, 24 (cf. also *heau* 23 = OE. *hēow*) beside *devel* 28, *leueli* 2; and of *ea*, *eā*, *ea* in *dead* 17, *schead* 34 (beside *ded* 28), and in *bearnes* 8 (beside *barnes* 15) were proofs of a Southern origin. But I believe that that is owing to the greater age of the poem as compared with the other West Midland writings that have come down to us. The *u* in *luve* 32 (= OE. *lēofa*) is an indication of West English origin: cf. Robert of Gloucester's *Chronicle*, l. 752, *hulde* (= OE. *hēoldon*), Lagamom, 3461 *dure* (= *déore*), 4205 *buh* (= *bēoð*), etc. *Sir Firumbras*, 4093 *luvere* (= *lēofra*), &c., *Piers Plowm.*, *buþ* (= *bēoþ*); cf. *lud* (= OE. *lēod*), in *W. of Palerne*, *Sir Gawain*, &c.

OE. *æ* is generally represented in the poem by *a*: *þat* (8 times), *at* 21, *glas* 35, *was* 6, 7, 26, 33. It appears as *e* only in *wes* 12, 29 (rhyming with *peas*), 40 (rhyming with *endeles*), and as *ea* in *neas* 25 (rhyming with *lasteles*). From the fact that in the three last-named instances the rhymes show the author to have pronounced *wes* and *nes* in these cases, one is by no means justified in assuming that in his dialect *e* was the regular representative of OE. *æ*, nor even in altering the rhyme *glas*: *was* 35 to *gles*: *wes*, since, as is well known, the form *wes* was frequently used, side by side with *was*², by Middle English authors (by North Midland and Northern as well as by others), who otherwise only use *a* as the representative of OE. *æ* (cf. Kölbing, *Sir Tristrem*, pp. lxi-lxii; *Amis und Amiloun*, p. xxv, &c.). As regards the OE. *ā*, we find it represented eight times by *a*, eight times by *oa*, and four times by *o*: *spald* 2, *þa* 16, *ta* 16, *swa* 25, *sari* 25, *twa* 34, *wa* 12, 41—*woa* 7, *loates* (ON. *lát*) 22, *hoale* 37, *gload* 37, *oa* 38, *þoa* 39, *swoa* 42 (cf. *skoarn* 5); *wo* 15, 17, 21, 80 35. Here belongs also *schead* (rhyming with *gload*) 34, and *þreheſ* (rhyming with *lakes*) 16. The fact that the scribe has written sometimes *a*, sometimes *oa* and *o*, as the representative of OE. *ā*, points to the conclusion that the existing copy of our poem was written during the period when the change was taking place. From the rhyme *þreheſ* (= OE. *þrāwū*): *lakes* (= OE. *lāgu*) we may infer, with some degree of probability, that the poet still pronounced the *a*-sound (but cf. Knigge, p. 33, and the *Neuphilol. Beiträge herausgeg. vom Verein f. neuere Sprachen in Hannover*, 1886, pp. 53-4; Brandl, *Anzeiger für deutsches Alterthum*, 13, 95-6). Taking into consideration the age of our poem, one might be inclined, on account of the comparatively large number of instances of *o*, *oa*, to assign it, or at any rate the existing copy, to a more southern district. But if we bear in mind that the rounding of *ā* to *ō*, which began in the South, spread thence rapidly through the Midlands towards the North, and that before the end of the thirteenth century we meet with *o* even in Northern writings (cf. Kölbing, *Sir Tristrem*, p. lxxi), the occurrence of *oa* and *o*, by the side of the older *a*, does not stand

¹ *Sir Firumbras* was probably written 'an der nördlichen Grenze des Westsachsenlandes', cf. Brandl, *Anzeiger für deutsches Alterthum*, xiii. p. 100.

² In Barbour's *Bruce* (ed. Skeat), ii. 584-6, we find the two forms used in two successive

couplets:

*That to the ladyis profyt was
Mar then Iamys of Dowglas ;
And the king oft confortyl wes
Throu his wyl, and his besynes.*

in the way of the assumption that the poem itself, as well as the existing copy, may have been written in Cheshire, perhaps in Chester itself, to whose monastic library the fragment once probably belonged¹. The form *ho*, 'she,' in line 1, is important for the fixing of the dialect, as it is characteristic of the West Midland area, and has remained, down to the present day, the usual form of the pronoun in Cheshire. The form *späld*, l. 2, points to the Anglian district².

There now only remains the question of age. As has already been mentioned, palaeographical considerations point to the third quarter of the thirteenth century. And the language of the fragment agrees on the whole with this. We should not expect to find *oa*, *o* for OE. *ā* in the Northern portion of the West Midland district before the second half of the century. The representation of OE. *u* by *o* (*comen* 26, 27, *sone* 29, 32, 40), and of OE. *ū* by *ou* (*out* 4, 41, *nou* four times, *down* 28, *toun* 32, *jou* 39, compared with *þu* seven times, *ure* 30, *þurch* 37). In the case of *us* 41, shortening had probably already taken place, cf. Orm's *uss*). It is true that *o* for *u* is met with occasionally before the end of the twelfth century: e.g. in the Lambeth MS. of the *Moral Ode* (cf. Lewin, *Das mittelenglische Poema Morale*, Halle, 1881, p. 16), in the Homily MS. B. 14, 52, of Trinity Coll., Cambridge (written about 1200, ed. Morris, *Old Engl. Hom. 2nd Series*). Cf. Krüger, *Sprache und Dialekt der mittelengl. Homilien in der Hs. B. 14, 52, Trin. Coll., Camb.*, Erlangen, 1885, p. 17). In the Digby MS. of the *Moral Ode* (cf. Lewin, p. 16), as well as in the older Lagamon MS. *o* is by no means rare. Still in all these cases the *o*-forms are in a small minority as compared with the forms in which *u* is still written, and many MSS. of the first half of the thirteenth century only have *u*: e.g. *Ormulum*, *St. Katherine*, *Hali Meidenhad*, *Cuckoo Song* (circa 1240), *Proclamation of Henry III*, 18th Oct. 1258, &c. MS. Jesus Coll., Oxford, No. 29 (written about 1250, containing *Owl and Nightingale*, *Moral Ode*, &c.) has only a few isolated instances of *o*. One is therefore justified in asserting that the comparatively frequent occurrence of *o* (for *u*) in our short poem points to the second half of the century³. The same holds good of the spelling *ou* for OE. *ū*, a spelling which was introduced somewhat later than *o* for *u*: as some MSS. which already have *o* for *u*, afford no instances at all of *ou* for *ū*. The MS. Lambeth 487 (containing homilies and the *Moral Ode*, edited by Morris, *OE. Homilies, 1st Series*) has invariably *u* for OE. *ū* (cf. Cohn, *Die Sprache in der mittelengl. Predigtsammlung der Hs. Lambeth 487*, pp. 16 and 18, and Lewin, p. 16). The Trinity Coll. MS. (*OE. Homilies, 2nd Series*) has isolated instances of *ou* (*nou* 219, 3), and the spelling *ou* occurs sometimes in the older Lagamon MS. (*oure*, *nou*, *bouren*, *out*, *couþe*, &c.), but most of the MSS. of the first half of the thirteenth century only have *u* for OE. *ū*: so, e.g. the Digby MS. of the *Moral Ode* (which already has instances of *o* for *ū*), *St. Katherine*, *Hali Meidenhad*, *Ancren Riwle* (MS. Nero, A. 14), *Ormulum*, *Cuckoo Song*, &c. Even in a number of MSS. of the latter half of the thirteenth century we

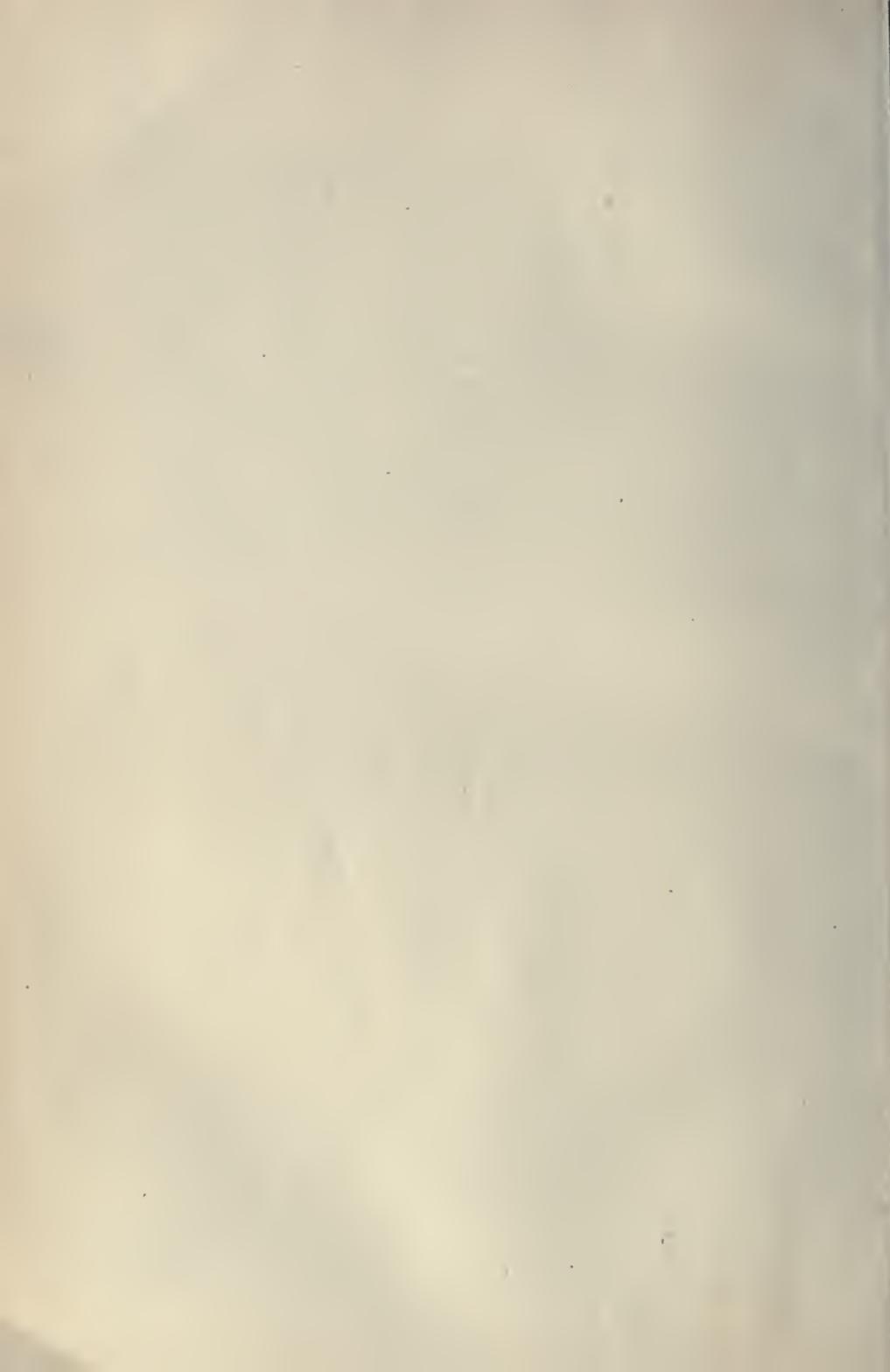
1 Cf. above p. 75. 2 Cf. p. 80.

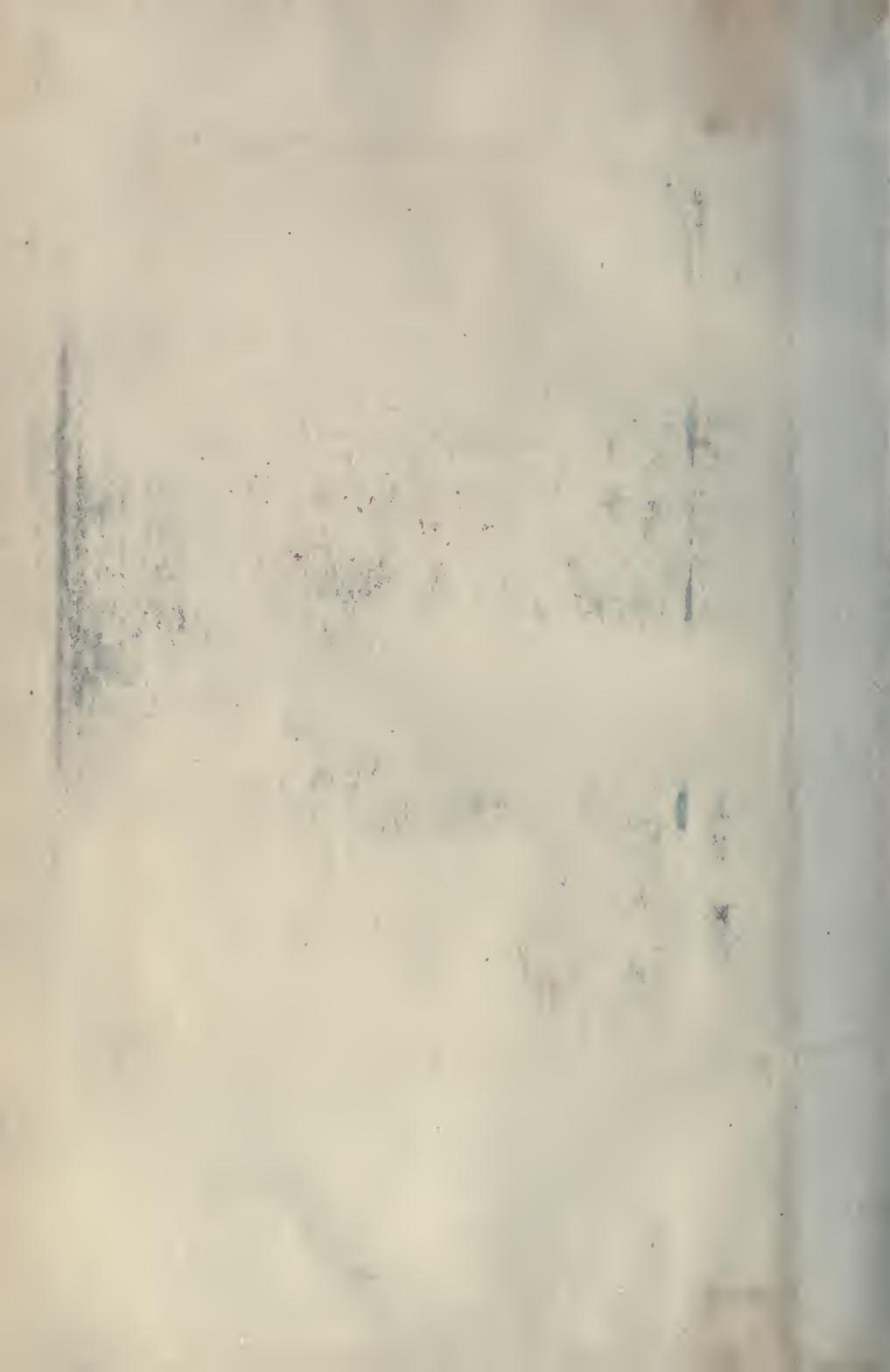
3 It is of course possible that the spelling *o*, *ou* (for OE. *u*, *ū*) spread more rapidly in the West than in the East. The frequent

use of both *o* and *ou* in Lagamon as compared with other contemporary MSS. might be urged in proof of this. But is the Lagamon MS. as early as is generally assumed?

only find *u* written: so, for instance, Henry III's *Proclamation* (1258), MS. Cambridge, Gg. 4, 27. 2 (containing *Floris and Blancheflur*, *King Horn*, cf. Hausknecht's edition of *Fl.* and *Bl.*, Berlin, 1885, pp. 115 and 130). MS. Jesus Coll., Oxf., No. 29 (*Owl and Nightingale*, &c.) appears only to have *u*, and MS. Corp. Christi Coll., Cambr. 444 (*Genesis and Exodus*), which was written about 1300, has 'nur in einigen seltenen Fällen *ou*' (cf. *Anzeiger zur Anglia* viii. 111, and *Anglia* v. 67).

The above remarks on the age of our fragment apply, of course, only to the existing copy: the *oa*, *o* for *ā*, the *o* for *u*, and the *ou* for *ū*, may have been introduced by the scribe. From the retention of the diphthongic spelling in *bearnes*, *dead*, *schead*, and *leor* one might infer that the original was probably written in the first half of the century (but cf. the diphthongs in the *Proclamation* of 1258). The use of the runic *p* by the side of *w* proves nothing with regard to the age of poem or copy, as this sign occurs in still later MSS., e.g. in *Havelok*, the existing MS. of which (MS. Laud Misc. 108) dates from the early part of the fourteenth century (cf. *Anglia* xiii. 192, and *Athenæum*, Feb. 23, 1889, p. 245).





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